

IN RELIGION, DENYED BY M. IVELL. 9

waies with him but one) make thereto no other answer, but onely that he would put him self apon god, the righteous iudge of all, who although he saide truely that god was the chief iudge of all, as the protestants doe, in calling Christ the head of the church: yet was there in his case an other iudge here in this worlde vnder god, by whom he must haue byn tried, as there is in theirs an other head here in the church to ordre them and kepe them vnder, and in whom Christ the chief head of all, vseth in all necessary knowledge to giue answer. And as the felon knewe well that there was an other iudge beside god, and appealed not to him, as though before him he should haue ben acquitted, and proued not guilty: but onelie to gaine a longer time of life and libertie: so doe (I dout not) our aduersaries the protestants. And trulie to both thiese kynde of men being bothe theeues, th'one sort doing violence to the body, the other to the soule, if such pleas might be allowed, howe so euer they be coloured with the name of Christ, betwene them both, they would free lie robbe the body, and murther the soule.

But let vs now examine this reason of theirs whereof they ar wont so much to triumphe: Christ is head of the church, Ergo the pope is not, Ergo it cā haue no other head. That Christ is the head of the church we graunted before, and none of our syde did euer yet deny yt. But as it is most manifest that Christ him self is the worcker of all his sacraments (for he baptizeth, he forgiueth sinnes, he consecrateth his blessed body, and bloud, he ioineth together in matrimony the man and his wife) and yet, foras much as he should nedes departe out of this worlde, and could not alwaies dwell with vs, after a corporall man-

The common reason of the protestants against the Supremacy of the Pope.

D ner,

APROVFE OF CER- TEYNE ARTICLES IN RELI- GION, DENIED BY M. IVELL,

sette furth in defence of the Catholyke be-
leef therein, by Thomas Dorman,

Bachiler of Diuinite

VVHERE VNTO is added in the end, a conclusion, conteinyng. xij.

Causas, vvhereby the Author acknowlegeth hym self to haue

byn stayd in hys olde Catholyke sayth that he vvas

baptized in, vvysshyng the same to be made

common to many for the lyke stay

in these perillous tymes.

Augustinus contra Lueras Peliliani. lib. 2. cap. 16.

*Si queras, quibus fructibus vos esse potius lupos rapaces cognoscamus, obijcio schismaticis
crimen, quod eu negabis, ego autem statim probabo. Neque enim communicas omnibus
gentibus, & illis ecclesijs apostolico labore fundatis. that is to say.*

If thou demandest (he speaketh to *Pelilian* the Heretick) by vvhat fructes I
knowv you to be rather the rauening vvolves, I obiect to you the fault of
scisme, vvchich thou vvilt deny, but I vvill out of hand proue. for
thou doest not communicat vvith all Nations, nor vvith
those churches founded by th' apostles labour.



Imprinted at Antwerp by Iohn Latius, at the
signe of the Rape, with Priuilege.

Anno. 5 6 4.

Th:
4 D. 16

APPROVE OF CER
THE ARTICLES IN REL
GION DENIED BY M. IUELL

Regia Maiestatis Priuilegio permissum est Tho
mae Dormanno sacrae Theologiae Baccalaureo,
vti per aliquem Typographorum admissorum
impunè ei liceat imprimi curare, & per omnes suae di
tionis Regiones distrabere, Librum inscriptum, A
prouf of certeyn articles in religion denied by
M. Iuell: & omnibus alijs inhibitum, ne eundem
absque eiusdem Thomae consensu imprimant, vel alibi
impressum distrabant sub poena in Priuilegio conten
ta. Datum Bruxelle. 14. Iul. Anno. 1564.

Subsig.



Facurwez.

Printed at Antwerp by John I. ...
signe of the Kings with Privilege.
Anno 1564

TO THE RYGH VVORSHIPFULL MASTER

Thomas Hardyng Doctor of Diuinite,

Thomas Dorman Bachiler of the fa-
me, sendeth gretyng and wyf-
feth health of bodye
and soule.



T prycketh now fast (if my memory
sayle me not) ryght worshipfull sir, to-
wardes the poyncte of seuenteen yeaes,
when I, beyng a yong nouyce of Cal-
uyns relygyon, was fyrst by my frendes
brought, to that famous schole at Wyn-
chester, of bishop Wyckham hys foundation. At which
tyme it pleased you of your goodnes (beyng then one of
them, who had for that yeaer the right and auctoritie in
that behalf) without monye, without rewarde, with-
out commendation of frendes, upon the onely contem-
placion and respect of my pooer and nedye estate, and
some lyttle hope (perhapps) conceiued hereof, that once
the tyme myght come, when I should not be altogether
vnprofytable, eyther to my countrey that brought me
forth, eyther to the place that should nouryshe me vp:
to bestowe upon me beyng then a suter for that purpose,
your voyce or suffrage, for th'obteinyng of a place emon-
gest the scholers there. By the benefyte whereof, I was
the same yeaer made one of that numbre, brought home
agayn to Chrystes church from whence I was strayed:
and fynally haue obteyned that knowledge and small vn-
derstanding (yf yet emongest the learned it may be ac-

A ij. compted

compted any) to the which you now see me growen.
 True yt is, I can not denye yt, that other helps God hath
 sence that tyme prouyded for me, to the furnyshyng
 and makyng perfect of that buyldyng, the foundation
 whereof, by your handes he fyrst disposed to be layde.
 To whome I mynde not nether, to shewe my self in
 tyme and place, of so great benyfytes by them receaued,
 eyther vnmyndfull or vnthanckfull. In the meane sea-
 son, yf as next after God, of that profytt which I haue ta-
 ken in my studye, what so euer yt be, I accompt you for
 the author, and verye founder thereof: so I doe with the
 1. Cor. 9. Scripture (askyng *quis plantat vineam et de fructu eius non co-*
 vwho pla- *medit?*) offer to you (such as they ar) the fyrst fructes
 orch a vyn thereof for a taste, and that (apon the groundes of the law
 yard, and tastich which wyll that the most auncient debt be first dischar-
 not of the ges) before all other: none I trust, of my other frendly cre-
 fructes dytours, wyll be therewithall offended.
 thereof?

Thys hath byn, ryght worshypfull sir, the verye cau-
 se of my boldnesse, in offeryng to you, thys rude and sym-
 ple treatyse of myne. Wherein yf any offence on my part
 haue byn commytted, impute it I praye you to the abun-
 dance of the great good will that I beare towardses you,
 and the necessitie that I thought my self to stand in, for
 the testifyeng of my mynd, ready in some part to
 discharge, as I was hable, my dutye to you.

Fare you wel, at *Aquincetum* the
 seat of my banyshment.

your mastershyps to commaund.

Thom. Dorman.

TO THE READERS.



I Am not ignorant (good Readers) of the manyfold daungers, wherinto (what so euer he be) he wyllingly, as yt wer, casteth hym self, who publysheth any thyng to the world in wrytyng. The whych consyderation after that I had well weighed, and deeply debated wyth my self, of what mynde I was touchyng the sendyng abroad of thys lytle treatyse of myne, any man may easely iudge. For I, besydes those sawcy snaphaunces, and murmuryng *moni*, whome no mans doyns can please but there owne (which fortune I took to be common to me wyth many) foresawe also my self, not wythout good cause in apparence, ready to fall in to the iust and lawfull reprehension, euen of those, whose iudgements I haue alwayes both loued, and feared: the wyler, the learned and the better sort also. Whylest after so godly, so graue, so exact a worck, most amply treatyng of the same matter: I, of all other moost vnfyt therefore, should seeme to take pen in hand to wryte agayne.

This one cause, appeared to me to be of such importance, that I was euen fully resolved to stay my hand, and trauell herein no farder. When sodenly (beholde) amongest dyuerse other, it camme to my mynde to thynke, on the earnest desyre, and godly greedy hunger of my pooer countrymen: (I meane not the Catholykes only, but euen of those whome simplicitie not malice hath caused to stray) whereof I was to my great comfort dayly enforced, wyth what labour they sought for, wyth what diligence they harckened after, wyth what sauory appetyte

A iij they

TO THE READERS.

they receaued in to ther myndes, and as it wer deuoured, such bookes as brought them any tydyngs of the truthe. Whereapon I discourfed farder wyth my self, that enen as in a plague of famyn or dearth, he that hauyng in hys barnes no great stoare of corne but yet somme, beyng once well mynded, and charytably motied, to employ part of that lytle which he had, to the comfort and relyef of hys pooer hungrye neyghbours: should in all mens iudgement doe verry euell, yf afterward upon the liberall almoise of some welthyer man, he should vtterly wythdrawe hys, and because hys habyltye serueth hym not to gyue as muche, gyue nothyng at all: euen so me thought it fared wyth me, who myndyng these two whole yeares past, to conferre some part of that small prouysyon, that allmyghty god hath bestowed on me, to publyke cōmoditye, could not now, (I perswaded my self) suppressse and kepe in the same, wythout the manyfest offendyng of hys holy spyryt, who fyrst moued me thereto, and some iniury to hym also, whose liberalitie (to the hynderance perhapps of some) I should by thys meanes abuse.

Thus much thought I necessary good Readers, to fygnyfye to you concerning thys enterpryse of myne. Where in yf happely I seeme to some, ouer sclenderly to haue excused my self, them referre I to hys iudgement, for my meanyng herein, who shall once iudge both me yf I haue not gonne vpryghtly but troden a wrye, and them yf they haue not iudged syncerlye, but demed amysse. Fare ye well, at Antwerp, the .26.

of Iuly, Anno 1564.

Thom. Dorman.

THE ARTYCLES VVHICH
THE AVTHOR HATH TAKEN
APON HYM TO PROVE, AGAYNST
M. IVELLES NEGATYVE.

THat the Bishop of Rome, is the head of Christes v-
niuersal church here in earth, and that within the
first six hundred yeares after Christes departure hence, he
was so called and taken. 1.

That the people was then taught to beleue, that
Christes body is really, substantially, corporally, carnally,
or naturally, in the Sacrament. 2.

That the communion was then ministred vnder one
kinde. 3.

That there was Masse saide at that tyme, although
there wer none to receaue with the priest. 4.



THE ART WELLS WHICH

THE AVTHOR HATH TAKEN

UPON HIM TO PROVE AGAINST

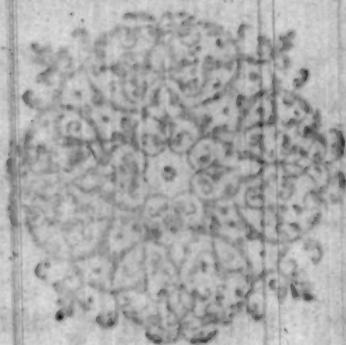
MIVELLIES NEGATIVE

That the Bishop of Rome, is the head of Christ's
mortal church here in earth, and that within the
first six hundred years after Christ's heavenly
was so called and so on.

That the people was then taught to believe, that
Christ's body is really, substantially, corporally, carnally,
or naturally in the Sacrament.

That the communion was then ministered unto one
kind.

That there was Masse said at that time, although
there was none to receive with the priest.



A PRÆFACE, OR INTRODVCTION TO THE FIRST PRO- POSITION.



He blessed Martyr of God S. Cyprian, ^{Lib. epist. 3}
wryting to one Rogarianus a Bishop of ^{epist. 11.}
his prouince hath thiese wordes. *Initia he-*
reticorum, & ortus atque conatus schismatico-
rum male cogitantium hæc sunt: vt sibi pla-

ceant, vt præpositum superbo tumore contemnunt. Sic de ecclesia
receditur, sic altare prophanum foris collocatur: sic contra pacem
Christi, & ordinationem, atque unitatem Dei rebellatur. Which
is in englishe thus much to say: The beginning of here-
tiques, the first springing vp, and enterprise of schismatikes
thinking amisse in matters of faithe, groweth of pleasu-
re that they take in them selues, and of that, that being puf-
fed vp with pride, they contemne ther head, and gouer-
nour appointed ouer them. By this meanes stray they
from the church. Thus is a prophane altar placed wyth-
out the dores, and thus rebell they agaynst Christes pe-
ace, gods ordinaunce and vnitie.

And agayn in an other place he writeth thus: *Vnde e-* ^{Lib. 4.}
nim schismata & hæreses oborta sunt, nisi dum episcopus qui v- ^{epist. 9.}
nus est, & ecclesie præest, superba quorundam præsumptione con-
tènitur, & homo dignatione dei honoratus, ab indignis hominibus
iudicatur? Where of (sayeth he) doe heresies and schyismes
spring, but of this, that the bishop which is one, and go-
uerneth the church, is thorough the proude and arrogāt
presumption of certeine, contemned, and set at nought,

B

and

A PRAEFACE OR INTRODVCTION

and being the man by goddes approbation allowed, and honored, is of vnworthy men iudged.

Epistola.
61. ad E-
piscopos
per Italia
& Galli-
am.

The very same thing, although in other wordes, doeth S. Basile in an epistle written by him, to the bishoppes of Italie and Fraunce, bewailing therein the estate of his time, most plainelie declare. Whose wordes, because they doe liuely represent vnto vs, the most miserable face of this our age: I haue thought good to alleage, and set before your eyes. *Ambitiones eorum qui dominum non timent, presidentias inuadunt, & in propatulo de cetero impietatis prae-
mium proposita est prima sedes. Quare, qui grauiores blasphemias protulit ad populi episcopum potior habetur. Perit autoritas sa-
cerdotalis, populi admoneri nolunt, praesides dicendi libertatem non habent. Silent piorum ora, permissum est autem dicere omni
blasphemia lingua. Prophanata sunt sacra.* that is to say. The pride, and ambition of them which feare not our lorde doeth inuade and set apon ther heads, and openly the chiefeft place, is proposed as a rewarde for wyckednes. And therefore he that can vtter against the bishop of the people, most grieuouse and slaunderouse blasphemies, is accompted of gretest price, and had in moste estimation. The autorite of priestehood is lost. The layte will not be admonished. The rulers be restrained of liberte to speake, The mouthes of good men kepe silence. Euery blasphemouse tongue is set at libertie. All holie thinges ar made prophane. Hetherto S. Basil.

To be short, there was neuer yet any heretike emongest so many as from time to time, haue continually troubled the churche of god, that made not his first entry into his heresies, by the proclaiming (as it wer) of open war, against the beautifull ordre of the churche (whiche they haue

haue alwaies forfene to be to them, *terribilis ut castrorum acies ordinata*, terrible as is the froont of a battell well set in ordre) and ageinst the bishop of Rome, appointed by god to be here in earthe, the laufull gouernour and head thereof, not lacking also therein greate policie, that by striking the shepherde they might the easelier scatter the flock.

Thus did in the time of S. Cyprian, *Nouatus* that greate heretyk, who as *Nicephorus* reporteth of him, holding betwene his hands, the handes of such as minded to receiue of him, the blessed sacrament of th' altar: vsed to them these wordes. *Adiura mihi per corpus & sanguinem domini Iesu Christi nunquam te a me discessurum, & ad Cornelium (Romanus is Episcopus fuit) rediturum esse*. Swear to me quoth he, by the body, and bloud of our lorde Iesus Christ, that thow wilt neuer forsake me, nor return to Cornelius, who was then bishop of Rome. So did in our time the scholers and folowers of Martin luther. So did Iohn Calvin with his congregation at Geneua: So doe euen at this time, in oure infortunate countrey, those wicked men (apon whome I beseeche almightie god to extende his mercie) who occupieng the places, and roomes of catholike bishops being them selues indurat heretikes, ceasse not daily most cruelly to practise, that lesson learned of ther auncestor *Nouatus*. For what man admit they to any liuing, of whome they exact not first this othe? Whome suffer they to continue in his liuing, if he giue not this othe? For the onely refusall hereof, how many notable men of the cleargie, bothe for life and learning, suffer they to pyne away in prison? I remembre not heare, the greate nombre of gentlemen, and other mere

A PRAEFACE OR INTRODVCTION

The banishment of scholars from the vniuersities for refusing to sweare against the Pope.

laye men not included in the statute, of pooer yong scholars of bothe th' vniuersities, who without all face of lawe (for, for th' other theie pretended a colour) being not so much them selues spoiled of ther colleagues, as ther colleagues, vniuersitees, yea ther country self (which had of the most parte of them byn likely to haue receiued bothe help and comfort) spoiled and robbed of them: wander now abroad in dispersion, lamenting th' estate of ther miserable countrie.

Epistola
70.

A comparison betwene the complaint which S. Basile made of his time, and that which we may make of ours.

Of the whych they maye, and we all iustlie now say, much more then did S. Basil of the persecution in his time. He onely complained that the church doores wer shut vp, that th' altars lacked that spirituall worship that should haue byn doen upon them, that there wer no assemblies of Christian men, that lerned men bare no sway, that there was no wholesom doctrine taught, that the feastes and holidaies wer not kept, that the praiers in the night wer vtterly ceased. To that holy father it seemed a great outrage, that the churches wer shut vpper: what would he (thinck we) then say wer he aliue in these dayes, when of our churches he should see, some made the dwelling houses of priuat men, other some turned into barnes, or stables, other cleane ouer throwen, and made euen wyth the ground, and those that remain whole (so moch worse then if they had byn alltogether shut vp) left open for heretikes to pollute, with schismaticall seruice and diuylsh doctrine? It grieved S. Basil that th' altars should lack the spirituall seruice, whych was not nether for any mislike that men had therein, but because in that grieuouse persecution of the Christians, theie could not be founde that durst doe it. And could he haue

TO THE FIRST PROPOSITION. 3

haue taken it well to haue seene the broken, defaced, and quite ouer throwen: yea, (whiche is a crime so horrible, that to write it I tremble) in those places in which the altars stood, whereon was wont in that spirituall sacrifice to be offered vp, the most pretious body, and bloud of Christ: Oxen and beastes more vncleane, to besedde? He lamented that learned men wer not esteemed, that they wer not provided of lyuings: and would he not much more lament, to see them deprived of those which they had, and shoemakers, weuers, tinckers, coweherdes, broome men, Ruffians for felonies burned in the hâds to be put in ther places? Then was no holsom doctrine taught, nowe is ther nothing elles taught but poisoned and vnholysom. Then wer there no holidiaies kepte, nor hymnes vsed in the night. Nowe ar they accompted to be superstition.

Nowe as we felt none of all thiese miseries besides a thousand moe, so long as we kept our selues wythin the vnite of one heade: so is euery man able to beare me witnessse, that as soone as the diuel the author of all heresies had once obtained, and brought about the banishemēt in our countrie of that one bishop, wyth the whych (as you haue hard out of S. *Cyprian* before) he vseth alwayes to begin; all these rullhed in apon vs, as the dore that should haue kept them out being set wide open. And as this is confessed, by the most auncient fathers that haue wrytten sence Christes tyme, that by this meanes we first reuolt from the churche, by contemning, and not acknowleging the head: so must our return thither again be by the contrary, that is by reuerencing him, by acknowleging him, by humble submission of our self to him.

The vway
to return
to the vni
te of the
church.

A PRAEFACE OR INTRODUCTION

him. So did those that after ther fall with *Nouatus*, *S. Cy-
prian* receiued into the church again, upon ther submis-
sion testified in these wordes. *Nos Cornelium episcopum san-
ctissimum Catholicae Ecclesiae, erectum à deo omnipotente, & Chri-
sto D. nostro scimus. Nos errorem nostrum confitemur. Circum-
uenti sumus perfidia loquacitate factiosa amentes: videbamus qua-
si quandam communicationem cum homine schismatico habuisse. Syn-
cera tamen mens nostra in ecclesia semper fuit. Nec ignora-
mus vnum deum esse, & vnum Christum esse dominum, quem
confessi sumus, vnum spiritum S. vnum Episcopum in ecclesia ca-
tholica esse debere.* We (say they) acknowledge *Cornelius* to be
erected by god almighty, and *Christe* our lorde, to be
the holie bishop of the catholike church. We confesse
our error: we haue byn circumuented ronning made by
the factious babbling of treachery: we seemed to haue com-
municated as it wer, with that schismaticall man *Noua-
tus*: yet was our sincere minde alwaies in the church.
Nor wear not ignorant, that there is one onlie god, and
one *Christ* our lorde, and that in the catholike church
there must be one holie ghost, and one bishop. So did
Vrsatius and *Valens* forsaking the heresy of *Arrius*, offer
vp ther recantation to *Iulius* then bishop of Rome. By
thys meanes (good Christian readers) returned they to
the church, by this must you return that haue straid,
what so euer you be, if you will be saued.

Epistola ad
Cornelium
papam lib.
3.

This Cor-
nelius
was B.
of Rome.

One god,
One
Christ,
One holy
ghost,
One
Bishop.

Seing now as I haue declared, the going out of the
church is by the contempt of the head thereof, and the
return home again, by th' acknowleging, and reueren-
cing of the same: persuaue your selfe that it hath not byn
for nothing, that good men in all ages haue byn, and
at this time ar, no lesse busied in defence thereof, then
here-

TO THE FIRST PROPOSITION.

heretikes, myſſecrants, and enemies to our faithe, ar readie wyth all ther power to aſſault the ſame.

The conſideration whereof hath cauſed alſo me, in this enterpriſe of mine, to begin firſt wyth the fortiſing of that, whereunto our enemies (as the very fundacion of all true religion, the comfort and ſtay of the catholikes, the terror and vtter vndoing of all heretikes) doe moſt direct ther batterry. In the handling where of I purpoſe god willing to take this ordre:

Firſt, before I comme to the principall point that lieth 1. in queſtion betwene vs (which is of the biſhop of Romes ſupremacie) to proue to you by moſt plaine, and euident reaſons, that the church of Chriſt here militant in earth muſt of neceſſitie for diuerſe and ſondrie vrgent cauſes, haue one chief head and ruler vnder Chriſt, to rule and gouerne the ſame.

Secondarily, that that one head muſt nedes be a prieſt. 2.

Thirdly and ſo laſt of all, that of all prieſts the biſhop 3. of Rome is he, whych muſt ſupply that place, and that

for ſo (that is head and ruler of the church) he hath

byn, of th'auncient counſels, and old fathers,

wyth in the firſt ſix hundred yeares after

Chriſtes de parture, taken.

(..)

(..)

(..)

A PROVE OF CERTEYNE ARTICLES
THAT CHRISTES CHVRCH
HERE IN EARTH, MVST OF NE-
CESSITIE HAVE ONE CHIEF HEAD,
AND GOVERNER VNDER CHRIST,
TO RYLE THE SAME.

THe truthe of thys proposition (good Christian readers) is not onely by the whole ordre, and forme of the estate of gods people in th' olde lawe, (whych was also the true church of god) long before the coming of our sauour in to this world, but by the dailie experience also, of ciuile and polytike gouernement, most manifestly confirmed. For who is there so blynde that he seeth not, that in the whole frame of this worlde, there is no kingdom so mighty, no realm so puyfant, no cytie so populous, no towne so welthy: yea on the contrary part also, no village so littell, no family so small, finally no societe of men, no, not of those that haue wrapped them selues in league, to robbe and spoile, that can anie while continue wythout a head to gouern them. If therefore to lyue vnder the gouernement of a head be a matter of such importance, as wythout the whych neyther great nor little, riche nor pooer, good nor bad can stand: how much more necessary shall we thinck it in Christes church here militant in earthe, where the diuell in hys membres, is continually occupied in rayfing of schismes, in stirring vp discord, to vex and molest the people of god, to haue thys wholesom prouision for th' appeasing thereof, and the restoring of the same being troubled to quietnes again?

And

And because good Christian readers, you shall well perceave, that this is no newe deuise, or fantasie imagined by me: I will here lay before your eyes, the iudgement of certain notable men, whom god gaue to his church to serue for a wall for the same, against the incursions of the wicked Phylistins his enemyes. In whom you shal most plainly perceiue, this ordre in Christes church to be so necessarie, that the onely breache or lack thereof, hath byn by them taken, to be the highe way, and very path that leadeth to all heresies.

And first to begyn wyth that blessed martyr of god S. Cyprian, hath he not concerning this matter, in an epistle by hym written to *Cornelius* then bishop of Rome, thiese wordes? *Neque enim aliunde oborte sunt hereses, aut nata sunt schismata, quam inde quid sacerdoti dei non obtemperatur, nec vnus in ecclesia ad tempus sacerdos, et ad tempus iudex, vice Christi copitatur.* that is, neyther yet truely doe heresies aryse, or schismes growe, of any other cause, then thereof, that men obey not the priest of god, neyther doe thinck, that there is in the church in the steed and place of Christ, one prieste, and one iudge for the time.

Lib. 1.
Epist. 3.
The high
vway to
heresies
to thynke
that there
is not
one iud-
ge in
earth in
the steed
of Christ.

Hetherto S. Cyprian. By the whych wordes good christian readers, it is so euident, that there must be one priest in the church, whom all other must obey, that the same must be taken of vs, for iudge here in earthe, in the steede of Christe: that you see I nothing doubt, great cause to condene, the grosse ignorance of our late apologie: Where in the authors, contrary to thys doctrine of S. Cyprian, most impudently pronounce, that in hys church, Christ our lord vseth not, the help of any one man alone to gouern the same in his abience, as he that standeth in

Th' Apo-
logie of
the En-
glish
church
reproued
by S. Cy-
prian.

C neede

A PROVE OF CERTEYNE ARTICLES

neede of no such help; and that if he did, no mortall man could be found, hable alone to doe the same: and finally wyth the same S. Cyprian, who dyed a holy martir, and is no dout a saincte in heauen, to whome the belief of both these two articles seemed not onely not impossible, but also very necessary; to lyue and dye in th' obedience of this priest, and vnder such a iudge, then wyth a sort of lewd losels, in whose churche (being a certein secret scattred congregation vnknewen to all the world beside, and to their own fellowes toe) is nother head, ordre, obedience, neyther yet certein rules or groundes where on to stay, to runne hedlong ye wot no more then your guides whither.

The definitiō of the protestants Church.

Contra Luteranos.

But S. Cyprian, was he trow yow of this minde alone? No verilie, for S. Hierom is of the same, as by these his wordes it is most euident. *Ecclesia salus, in summi sacerdotis pendet dignitate, cui si non exors, & ab omnibus eminens detur potestas, tot in ecclesia efficiuntur schismata quot sacerdotes.* The health (sayth he) and welfare of the churche, dependeth apō the estimatiō of the chief priest, who, if he haue not auctoritie pearelesse, and aboue all other; ye shall haue in the churche, so many schismes, as there be priestes.

One chief priest to auoide schismes.

Ad Eugenium.

And again in an other place, speaking of the apostles he writeth thus. *Quod vnus postea electus est qui ceteris preponeretur in schismatis remedium factum est, ne vnusquisque ad se trahens ecclesiam rumperet.* that is, That one was afterward chosen to rule the rest, that was donne for a remedy ageynst schismes, least while euery man would chalange to hym self the churche, by such halyng and pulling they might breake the same.

Leo, of whom the whole counceill of Calceden, as one of

IN RELIGION, DENYED BY M. IVELL. 6

of the greatest for nombre: so of all men accōpted emongest the fower general for auctoritie, reported so honorably, that they did not onely wyth one voice all, openly professie them selues to beleue as he did, but called him also, by the name of *Sanctissimus & beatissimus*, that is most holy and blessed of all other, speaking of the mysticall body of Christes church writeth after this sort. *Hac con-*
nexio, totius quidem corporis vnanimitatem requirit &c. This
 combination and ioining together, (he speaketh of the
 body of Christes church) requireth an vnitie of the
 whole body, but especially of the priestes, emongest
 whom although there be one dignitie common to them
 all, yet is there not one generall ordre emongest them all.
 For euen emongest the blessed apostles in that similitude
 of honor, was there yet a differēce of power: and where-
 as in ther election, they wer all lyke, yet was yt giuen to
 one to, be aboue all the rest. Out of whych forme is ta-
 ken our difference of bishops, and by merueylouse ordre
 and disposition ys yt provided, that euery one should not
 chalenge to him self euery thing, but that in euery prouin-
 ce, there should be one, whose iudgement emongest the
 rest of his brethern should be chief, and of most auctori-
 tie. And agein certein appoincted in greater cityes whose
 care should be greater, by whome to the onely seate of Pe-
 ter, the charge of the vniuersal church might haue recour-
 se, that nothing might at any time dissent from the head.

*Epistola ad
 Anastasium
 Episcopum
 Thessal.*

Bishops.

Archbishops.

Pope.

Hetherto haue yowe hard good readers, beside th' experience that we haue of ciuile policy, and worldly gouernement, the opinions also of S. Cyprian, S. Hierom, and holy Leo, all three agreing in one, that there must nedes be one iudge in Christes church in his steede, that the

Cyprian.

A PROVE OF CERTEYNE ARTICLES

Hieron.

health of the church dependeth upon the auctoritie of the chief priest, that if his auctoritie be not aboue all the rest, there will so many schismes breake in upon vs as there be priestes, that for th'auoyding of that mischief, there was one chosen euen amongst th'apostles, to gouern the rest: Last of all, that that vsage in christes church to haue one head, is no newe inuention (as some men falsely report) but taken from th'example of th'apostles them selues.

Leo.

I can not heare stay, to examyne curiously euery word in these auncient fathers, but leauing that good readers to your discretion, and not douting but that in these graue witnessses, in a matter of such weight and importance, as whereupon dependeth the health of the whole church: you wilbe no lesse diligent, then you would be in examining the depositions of your owne witnessses, or your aduersaries in a triall of landes, or other temporall commoditie: I shall procede to the cōsideration of the second reason, which before I touched, of the people of Israel, if I fyrst warne you to confidre but this by the way (that ye may trust those auncient fathers by ther word the better an other time) how many schismes, be burst in apō vs in our country of England, for one common receiued truthe in the dayes of our fathers (when we remained in the obedience of one chief priest and iudge) which shake now so myserably the same: howe quietly in one loue, in one truthe, in one doctrine, in one church, in one head thereof god almighty, and his minstre vnder him appointed ouer the same, we liued then, and other in other places doe now.

But to procede. For the estate of the Iues, god by his
seruant

seruant moſes did ſo prouide, to take away ſchiſmes that
apō the doutefull wordes of the lawe might ariſe, that he
appointed them a place to reſort unto, and a iudge to
flee vnto, in all ſuch ambiguities and doubtē. For ſo is
it written in the booke of *Deuteronomium*. And ſhall cap. 17
we not by good reaſon thinck, that he hath prouided as
well for his churchē? except we will ſay, that he hath
byn leſſe carefull of it, then he was of that. Which muſt
neceſſarily folow, if he prouyded for them one chief
iudge, to haue recourſe vnto in hard and doutefull
queſtions; and to vs hauing no leſſe, yea farr much more
need then they: he left ether at all none, or many to
make the matter more doutefull. For I remēbre a ſayeng
of *Gregorius Nazianzenus*. *Vbi nullum eſt imperium, nullus or-*
do; vbi multorū, ibi ſeditio; ve & ſic nullum imperium nullus Lib. 3. de
Tibologia.
ordo exiſtat. Verumque enim eōdem abſurditatis perducit. Where
is none to rule, there is no ordre: Where manie rule, there
is ſedition: ſo that after that manner of gouernemēt alſo,
there ys no gouernement, there is no ordre. for bothe to
haue none to rule, and to haue many, leade vs to lyke
inconuenience. How ſhall we then ſay, *Diligis dominus*
Syon ſuper omnia tabernacula Iacob? Our lord loueth Syon
aboue all the tabernacles of Iacob?

There is no dout therefore, but that Chriſt hath pro-
uvided for his churchē, which he redemed ſo dearely, as
wyth thexpence of his own moſt precious blood; a
iudge and chief ruler, to end and determine ſo many con-
trouerſies, as he knewe ſhould moleſt and infeſt the ſame.
They can not ſay, that at aduerſaries, and kyck againſt
this truthe, that thys which I alleage, was in the old lawe,
and in a ſhadowe, that theſe daies and this tyme requier

A PROVE OF CERTEYNE ARTICLES

other manners. For that argument hath ther english apologie soluted, and pronounced that so to saie, wer *plusquã ridiculum*, seing there was then, *idem deus, idem spiritus, idem Christus, eadem fides, eadem doctrina, eadem spes, eadem hereditas, idem sedus, eadem vis verbi dei*, the same god, the same holie gost, the same Christ, the same faithe, the same doctrine, the same hope, the same heritage, the same couenaunt, the same strenght of gods worde.

But yet this I protest, that apõ the auctoritie of ther apologie (which with me is in that cõceit, that it is with all honest and learned men, that is to say, taken as in deede it is, for a fardle of lies:) I am nã whytt the bolder to reason thus. But because I haue perceiued, that god in that people, in ther lawe and priesthood, shadowed out vnto vs, like a cunningg worckeman the whole forme and proportion of his church, as witnesseth S. Paule.

Heb. 10. Lex ymbra habet futurorum bonorum non ipsam imaginem rerum, The lawe conteineth a shadowe of the good thinges to come, but expresseth not manifestlie the truthe of things: therefore I thought I might well reason from the shadow to the body, frõ the resemblance and image, to the truthe thereto answering. From the whych kinde of reasoning, S. Paule sometimes abstained not, as when he laboured to proue, that the lawe of the gospel would beare, that they whych preached the gospell should liue thereby: he reasoned after this sort. *Nunquid secundũ hoĩem hæc dico?* Speake I this as a mã? that is to say, prone I this by

1. Cor. 9. wordly reasons? An & lex hæc nõ dicit? Sayth not the lawe so too? and so goeth he forward, and proueth yt by this text of the old lawe. Thow shalt not moosell or binde vp the mouthe of the labouring Oxe. as though he should haue

haue saide: it was so in the shadow, therefore yt must be so in the body and in the truth signified by that shadow. Thus ye see good readers, that I maie say wyth S. Paule, haue I proued onely by reasons fetched from the doings of men, by examples of all common welthes and societies well gouerned, that in Christes comon weale there must be also one to rule? haue I affirmed this because S. Cyprian, S. Hierom, blessed and holy Leo so said? Who yet were while they liued here but men, although now sayntes in heauen. *Nunquid non & Lex hic dicit?* sayth not the lawe so too? But here I knowe our aduersaries will say that these proofes neded not, to proue that Christes church must haue a head, and a iudge to orde and determine doutefull questions, whych happen amongst vs, and whereof the world is now so full. For that will they say, they know as well as Cyprian, Hierom, Leo, or any of them all, although they will not admit the same iudge or the same Head that they doe.

But what head thinck you good readers appoynt they to gouern christes church here in earthe? what iudge to determine controuerfies? Forsooth the head of the church theie saie (wherein we finde no faulte but saye the same our selues) is Iesus Christ, and the iudge of all controuerfies arising therein, they call the scriptures. Here suffer me a littell I beseeche you, to shake these maskers wyte of there cloutes, and to make open to the world ther great dissimulation and sottelty, whereby vnder the name of Christ, and his most holy word, so glittering at the first shewe in the eyes of the simple, yea perhappes of some of the wiser sorte also, that it is to be feared lest ye strike them blinde alltogether: they seme
to haue

*apolog.
Eccles. An-
git. fol. 8.*

A PROVE OF CERTEYNE ARTICLES
to haue purchased to them selues a double benefite at
once: fyrst, greates credit by pretending and vsing, nay
rather abusing, the name of Christ and his words: next
great securite, both for ther owne persones, and also for
all such dyuelish doctrine, as they or any other heretikes
lyst to vtter. Whilest on thone side, they take them selues
to be out of all check of man, and maie be controlled of
none, as thei saye, but of god onely, (who if he let them
alone till that time that they thinck he will, then bid
thei vs let them shift for them selues, theie shall haue ti-
me enough, in the meane season to preache, and teache
wythout controllment what they list:) and on the other
syde, whilest by prouoking to the scriptures as ther iudge,
they thinck them selues to stand upon a suer ground:
seing they are already wyth them selues at a point, to re-
ceiue no other interpretatyon thereof, then shal make for
ther purpose, and they also see, that amongest so many
herelies as haue hetherto troubled the church of god,
there was neuer yet any one so horrible and absurd, that
the author thereof hath not by this meanes, in his owne
indgement, byn right wel, able to sustein and defend.
But of this I will entreate more largely hereafter. In the
meane season, that theie will haue of Christes church
here in earthe, no other head but Christ him self, therein
they fare me thincketh not much vnlike, to a certain fe-
lon, of whome I haue harde, that being areigned at the
bar for a felonie, when he had pleaid to the iudgement
not guilty, and was (after the manner) demaunded how
he would be tried, he would (suspecting his own case,
and knowing that if he satisfied the law in putting him
self upon the tryall of the country, there wer no moe
waies

IN RELIGION, DENIED BY M. IVELL. 9
 waies with him but one) make thereto no other answer, but onely that he would put him self apon god, the righteous iudge of all, who although he saide truly that god was the chief iudge of all, as the protestants doe, in calling Christ the head of the church: yet was there in his case an other iudge here in this worlde vnder god, by whom he must haue byn tried, as there is in theirs an other head here in the church to ordre them and kepe them vnder, and in whom Christ the chief head of all, vseth in all necessary knowledge to giue answer. And as the felon knewe well that there was an other iudge beside god, and appealed not to him, as though before him he should haue ben acquitted, and proued not guilty: but onelie to gaine a longer time of life and libertie: so doe (I doubt not) our aduersaries, the protestants. And trulie to both thiese kynde of men being bothe theeuies, th'one sort doing violence to the body, the other to the soule, if such pleas might be allowed, howe so euer they be coloured with the name of Christ, betwene them both, they would free lie robbe the body, and murder the soule.

But let vs now examine this reason of theirs whereof they ar wont so much to triumph: Christ is head of the church, Ergo the pope is not, Ergo it cā haue no other head. That Christ is the head of the church we graunted before, and none of our syde did euer yet deny yt. But as it is most manifest that Christ him self is the worcker of all his sacraments (for he baptizeth, he forgiueth sinnes, he consecrateth his blessed body, and bloud, he ioineth together in matrimony the man and his wife) and yet, foras much as he should nedes departe out of this worlde, and could not alwaies dwell with vs, after a corporall manner,

The common reason of the protestants against the Supremacy of the Pope.

D ncr,

• A PROVE OF CERTEYNE ARTICLES

How
Christ is
head of
the
churche,
and how
the hope.

Deuter. 17
apocalip.
cap. 17.

ner, he hath chosen ministres, to dispense those his giftes by: And we saye, and no fault found therewith, that the priest his minstre baptizeth, that he forgiveth sinnes, that he consecrateth his most precious body, and bloud; So after the same manner and for the same cause, that is to say because he could not be alwayes present with vs, in such sort as we might see him, and speake with him face to face, to be resolved at his mouth of such doubtess, and questions as should arise emongest vs: he left vs also one, that in that his absence should govern, and rule his whole church. He remaineth neuerthelesse head thereof, he ruleth, he reigneth, he exerciseth his power and authority in the same, but yet by man his minstre, whome for that cause, most aptly the Scholasticall writers have termed, *caput ministeriale*, that is to saye a head, but yet by the reason of his service and ministerie vnder an other, that is Christ, who is onelie absolutely, simply, and without all relation to any other, the head thereof. Not, as though he were not hable to rule the same, without any such help or instrument (which he could haue doen also in the olde lawe, where his pleasure was that the people should resort to the chief priest, to be resolved in all doubtess arising upon the lawe, and had no more nede of help then; then he hath now) but, for that this waye it hath pleased him, to show his exceeding great loue towards mankind, by choosing out of emongest men, such as he will execute his will by in this worlde, such as he will vse as his mouth, to interpret the secretes of his holie pleasure to vs, and finally such as should represent to vs his owne parson. Because Christ is king of all kinges, and lord of all lordes; because if it so pleased him, he could rule all this

this worlde much better then it is ruled, without the help of any other (whereof he hath his absolute power considered no nede) shall we therefore say, that there be not, nor nede to be, any kynges here in earthe? When S. Paule called the man the head of the woman, denied he therefore Christ to be her head? King Saul when he was called by the prophet Samuel *caput in tribubus Israël*, the head of the tribues of Israel, was god thinck you excluded that he should not be their head? To vse examples more familiar, th'archebishop of Cantorbury is the head of the bishoprick, and diocesse of London (as he is of all the bishoprickes within his prouince) and yet can not a man infer apon this, that therefore the B. of London is not the head of that his diocesse.

1. Cor. 11.

1. Reg. 15.

But Christ hath no suche nede our aduersaries crye still, to haue any man to be in his stede to succede him in the whole enheritance. *Nam & Christum semper adesse ecclesie sue, & vicario homine qui ex assse in integrum succedat non egere*, these be their very wordes in their apologie.

Here would I like a frinde aduertise them, that for ther poore honesties sake they harp not to much on this string, lest by their so doing they comme as nere to the heresie of *Suenkfeldius*, as he whom in their apologie they falselie sclaunder therewith, is far bothe from that and all other. For *Suenkfeldius*, emongest other his abhominable heresies, hath also this, in my opiniõ the chiefe, that we ought to banish vtterly from emongest vs all scripture: and (as Hosius writeth of him) thys heresie of hys, to derogate from the scriptures all auctoritie, he went also about to proue bi scripture. But howe I praie you good readers? By what reason thinck you would he haue pro-

Hosius
the Cardinal
sclaundred by
the hereticks,

Lib. de Hæ
resib nostris
temporis.

A PROVE OF CERTEYNE ARTICLES

ned this diuelish, and most absurde doctrine? Beleue me,
or rather your owne iudgements, seing and perceiuing
most plainly that I lie not, by the self same reasons, that
our aduersarieis doe vse to proue, that Christes church
here in earth, can haue vnder him, no head or chief gouer
nour to gouern the same. Thow must not be perfect in
the scriptures, saith this stincking heretike Swenckfield.
But whie? because forsooth we must be taught at gods
mouth, because his worde teacheth truly, the scripture is
not his worde, but dead lettres, and no more accompte to
be made of them, then of other creatures, emongest the
which they ar to bereconed. We must loke to be taught
fro heauen, not out of bookes. The holie ghost vscth to
come fro aboue without the help of meanes, as hearing,
preaching, or reading the scriptures. Thiese be that wicked
heretike his folish and vnsauery persuasions. And what
other thing is it, I praeie you good readers (iudge indiffe
rentlie) to say as the Huguenotes and heretykes doe,
then to leane and rest, upon the same groundes for the ba
nishing of the head of Christes church, on which the
Swenckfeldians doe, for th'abolishing of the scripture?
For the one sayeth, we must haue no scripture because
god can teache vs without: the other, we must haue no
head of Christes church because he is the head him
self, and can rule vs without any other to be his vicair.
The one saith the scriptures ar but dead lettres, and no
more accompte to be made of them then of other creatu
res: the other saith that the pope is but a sinfull man as
other ar, and that therefore there is no more accompte
to be made of him, then of other sinfull men. Finally the
Swenckfeldians bar god of all meanes to worck his will
by and

IN RELIGION, DENYED BY M. IVELL. II
by, and so doe the protestants, while they allow him not
a minstre to gouern hys church in externall gouerne-
ment, but tell him that he is of age and able to doe it
him self, and that therefore there is no remedie, but he
must needes comme downe and giue answer to all our
wise demaundes in hys own person.

And thus whilest most shamefully to the greates disho-
nor of the whole realme (vnder whose name as it wer
that fardell of lies, their apology was sent abroad) they
haue not byn ashamed, to charge with this heresie of
Swenckfeldins, one of the greatest estates, bothe for lerning *Hofius*
and vertue that at this daye Christendom hath: we may *Cardinalis*
see that they haue not onely showed them selues to be ve-
ry wicked, and shameles men, (the truthe to their vtter
and perpetuall infamy and shame, had they any, plaine-
ly to the contrary, in the worcks of him, whome they so
sclaundred, bearing witness agaynst them) but also
runne, into the same growndes whereon Swenckfelde
builded his heresie, their owne selues.

For gods sake good Chrystian readers, for your owne
soules sake, and the loue that you beare thereto, gyue care
to no such seditious voices, how euer they be cloked
wyth the name of Christ, which the diuel then doeth
most inculcat, when he would driue vs sonest from him.

What other thing did their forefathers *Chore*, *Dathan*, *Numer. 16*
and *Ahyron*, in rebelling agaynst Moses, and Aaron the
minstres of almightie god? what other persuation vsed
they to the people? what other reason brought they to al-
lure from their obedience to rebellion, from quiet rest
to seditious wandring without a head, the flocke of god:
then the verie same, that these miserable men of our time

A PROVVE OF CERTEYNE ARTICLES

The pro-
testants
reason as
Chore,
Dathan
and Aby-
ron did.

Numer.
16.

doe? Their apologie saith, that there nedeth here in the church no head to gouerne it, because Christ is alwaies wyth it. And did not those wicked men in their rebellio against Moses and Aaron vse the same reason, when they tolde them to their face: *Sufficiat vobis, quia omnis multitudo sanctorum est, & in ipsis est dominus*: let it suffice you that all the multitude is holy, and they haue god present wyth them, *Cur eleuamini super populum domini*? and whie then take yow apō your selues the rule ouer the people of our lord? As who would saie, hauing no neede of any other ruler, god being with them. But as almighty god was then emongest his people and vsed yet neuerthelesse the ministry of men: so is Christ (no doubt) our sauiour now present alwayes wyth hys church, and chief head and gouernor thereof, and yet gouerneth he the same by man. And as Chore, Dathan, and Abiron, be gone before, swallowed alyue by hell, there to taste of those rewardes which for such rebellious wretches ar prepared: so must our Chore and his compagniōs folow their trace, onlesse by their repentaunce they mollify, and asswage the iust wrath of god.

But yet let vs good readers, that nothing may remaine that might in any wise seeme to blemish this trueth, goe one steppe farder. For as yet will our aduersaries I know well saye, that I neuer cam where it grew. For our case saye they, is far otherwise then you take yt: saying that we vtterly denye not, that Chryst worcketh by meanes, but onely swarue from yow, in that we take those instruments and meanes, to be other then you doe. For the scripture we say whych Christ hath left to vs, is the true meane, wherebi in all doutes and controuerfies,

we mai

we maie sufficiently content and satisfie our selues: This is that iudge, whych can not deceaue, this ys that touche-stone that can not lye. Thus say our aduersaries, with whom in that that they appeale to the scriptures no man is offended, yea we praise them therefore, and doe the lyke, our selues. But in that that they hold the scripture to be of it self alone, to ende and determin all controuerfies, rising upon, the doutefull meaning of the lettre, able and sufficyent: therein we viterly dyslent from them, and as we thynck, not without great cause. For omitting here, that almighty god commaunded in th' olde lawe as before you haue hard, that his people the Iues, in doutefull questions arising apō the lawe, should resort to the priestes, and to him that was the chief iudge for the time, to be resoluēd therein: and bad them not, for the tryall thereof whych sente wer most true, to lay and confer one text with an other, (which without all dout had he knowen it to be the best and surest, as it is the readiest and easiest way he would not haue let to haue doen:) experience also hath taught vs the contrary thereof. For emongest so many as at all times haue disquieted the church, what one heretike ar they able to reohn ouerthrowen by the scriptures? was Arius vanquished by them? Naye, if yow brought to conuince him this text, *Pater et ego unum sumus*, my father and I are one: he would tell you again that the same Chryst that so sayd, sayd also *pater meus maior me est*, my father is greater then I. what had yow the wonne at his handes, that would tell you, that one place of scripture must expounde an other, and that therefore your place must be expounded by his? And if you would wade farther with him, he would interpret

your

The scripture not hable to determine all the controuerfies that maie rise upon the meaning of the lettre.

Deuter. 17

A PROVE OF CERTEYNE ARTICLES
your place (as he did wyth the catholikes) to be vnder-
stand of vnitie in will and not in substance , and bring
yow scripture toe, although wrested from the true sense,
that should seeme well to prone his distinction. As when
Iohan. 17. our sauour praied vnto his father in this sorte, *Pater san-*
ctus, serua eos in nomine tuo, quos dedisti mihi, ut sine vnium sicut
et nos, kepe them o holy father in thy name whom thou
hast giuen to me, that they may be one, as we two ar
one.

In th' exposition and right vnderstanding of these
fewe wordes, *Hoc est corpus meum*, this is my body : how
happeneth it that the Calvinistes and the Lutheranes
agre not, by conferring one place of scripture wyth an
other, yf that be so ready a waie? Doeth not Caluyn
wyth all hys, teache vs that the sense and true interpre-
tation of thiese wordes, must nedes be attained by the
conference of one place of scripture with an other? and
1. Cor. 10. to that ende doe they not fondly alleage S. Paule cal-
lyng Chryst a rocke, yea Chryst calling hym selfe a vi-
Iohan. 15. ne, when he was in dede, neither the one nor the other,
but by a similitude? As though because th'apostle, or
Chryst hym self vseth a fygure in one place, we must
thincke that in all other he neuer spake other wise. By
which abhominable doctrine what letteth, if a man
would be so wicked, to affirme that Chryst the sonne
of god, and second parson in trinitie, wer not the true
and naturall sonne of god, but by adoption onelye: and
for that wycked heresy to bring this texte, *dedit eis pot-*
estatem filios dei fieri, he gaue them power to be made the
Iohan. 1. sonnes of god. Which wordes we knowe being spoken
by vs men, must be vnderstand by grace and adoption:

and

and frowardly to mainteyne, that all the places whych any good man can bryng for the defence of the contrary, should be drawen to thys texte alleaged by them, and expownded and vnderstand thereby.

The Anabaptystes who deny the baptisme of infants, leane they not thyncke yow to thys grounde of yours? yea truely, and good reason it is that being all heretykes as you ar, although in some poyntes dissenting, yet all ioining and agreing in one cancred hatred against the church, you should all vse the same rules and principles. For that I may here passe ouer that reason of the *Anabaptistes* which belongeth to an other place, that therefore infants must not be baptized because it is not expressed in scripture (a principle also of your religion) but deliuered vnto vs by tradition: saye they not also, that they haue the scripture playne for them against vs? where yt hath, *Qui crediderit & baptizatus fuerit*, *Mar. 16.* *saluus erit*, he that beleueth and is baptized shalbe saued: and again in an other place, *una fides, unum baptisma*, one faythe, one baptisme. By whych places say they it appeareth, that faythe must goe before, and baptisme folowe after. And when the catholykes to repress, and vtterly ouerthrowe this bra, xth and beastely opinion answer: that for infants thus baptized the faithe of the church is sufficient, and accounted for theirs: crie they not as yowe doe, that in this controuerisie one place of scripture must expound an other? and that therefore, where as the scripture requireth in him that is baptized faith, that theie must haue it of their owne, according to th'apostles saieng, *fides ex auditu* faithe commeth by hearing, which infants can not haue, and according to the

A PROVE OF CERTEYNE ARTICLES

Abacuc. 2. . . . faieng of the prophete, *Iustus ex fide sua victurus est*, the iust man shall liue by his owne faithe

I am sory that in answering to this fond reason, I haue bin compelled to make anie mencion of such horrible heresies as thiese ar, which I had much rather, wer with their first authors buried in hel, from whence theie cam, where neither they, nor their name might euer hereafter offend, the conscience of any good christian man. But as I haue necessarily laied before your eyes thiese, that by a part yow may iudge of the whole: so haue I willingly staied my self from rehcing whole swarmes of such opinions, as being of all men taken for confessed heresies, onely depend upon this one false ground, that we nede here in earthe no other iudge, to decide and determine doubtres arising upon the scripture, then the scripture it self: whych being (they saye) laied and conferred together one text with an other, will not faile to bring vs to the right vnderstanding thereof.

If your hartes good readers be moued with thiese heresies in the reading, as truely god I take to witnesse mine was in the writing, abhorre those that teache them, shonne and auoide such principles and groundes, as haue byn the foundation not of thiese onelie, but of all that now reigne in the worlde, and may be of any other hereafter, that any desperate heretyke lysteth to inuent. Stick to those by which all heretykes haue byn and thiese shalbe, to their vtter confusion vanquished. Shrincke not rashelie from that fundacio, whereon your elders and forfathers fastening them selues, haue passed ouer so many hundred yeares, in the true confession of one god, one faith, one trueth, to them that hauing yet
icar-

scarfe fourty on ther backes, haue notwithstanding emō-
gest thē (creaping all out of the filthy neast of one Martin
Luther) so manie faythes and yet no faith, so many tru-
thes, and yet no truthe, neuer a one agreing with the
other, as there be mad frantick heads emongest them.
Giue no eare to that subtil generation walcking in the
darck like blinde bartes, without a head, without a iud-
ge, and all to thend ther iuggeling might not be espied.
Tell them that yow haue sene them thriue so euell upon
that presumption of theirs, so many heresies, so many
schismes and lewd opinions, brought in thereby, that
yow ar at a point with your selues to leaue them, and
take that way that S. Hierom in the like case hath doen
before yow: who although his knowledge in the tong-
ues wer such, as by the report of most men, it passed anie
others in his time: yet would not he take upon him, in
the discussing of doubt,es, to leane to that rule of theirs, to
lay and confer to gether one texte with an other, but
referring him self to the see of Rome he alwaies protes-
ted, that by that seate and faithe praised by th'apostles
owne mouth would he be counceled and ruled, *Beati-
tadini tue id est cathedra Patri communionem confocior*, To
your holines (saith he writing to Damasus then the
bishop of Rome) that is to say to Peters chaire am I
ioined in communion: and he addeth a cause whie, *Super
illam Petram edificatam ecclesiam scio*. I knowe that on that
rock (Peters chaire) the churche is builded. Say vnto
them (as S. Hierom said vnto the the heretikes, *Vitalis* and
Miletus) because they ar aduersaries to this seate that yow
knowe them not, that they scatter and ar schismatikes
altogether out of the churche, that gather not with

S. Hierom
in doubt
referred
him self
to Peters
Seate

Tom. 2.
epist. ad
Dama-
sum.

The chur-
che build-
ed on S.
Peters
chair.

ibid.

A PROVFE OF CERTEYNE ARTICLES

In quest.
veteris
monitesta-
met. q. 110

The he-
retikes
churche a
dead
tronck, or
a lyue
monstre.

Peters successor. Tell them boldelie with S. Austen that
yowr will owe neither sute nor seruice to their chaire of
pestilence, nor be a membre of that bodie, that either lac-
keth a head, and is a dead tronck, or hath many and is
a liue monstre. Aske of them with what face they could
so many yeares to gether, call king Henrie the eight su-
preame head of the churche of England immediatlie vn-
der god, and nowe our gracious soueraigne lady his
daughter, supream gouernor in all ecclesiasticall thinges
and causes ouer the same (which how so euer they plea-
se them selues with fine fetches and coloured deuises, is
with th' other title in effect all one) if this reason of theirs
wer good: Christ is head of the churche, therefore there
is no other head thereof vnder him? And how was
king Henrie then? if they say that their meaning is, that
no man can, because Christ is head of the vniuersall
church, be vnder him head of the whole, but may well
be of some particular churche, as Kinge Henrie was,
and the Quenes maiestie now is: then demand of
them what reason they haue to leade them to say, that
a particular membre of the churche (as the churche of
England can be no more) may haue an other head be-
side Christ, and the whole bodie maie not? and why one
membre maie haue two heads, more then one bodie? Final-
ly, if at that time they flattered the king and gaue him that
which neither they could giue, nor he receiue, and abu-
sed his good nature to the destruction of so manie no-
table men, as for th' onelie refusall to saie as they said,
by most exquisite and painefull tormentes, lost ther li-
ues: saie vnto them, that they yet at lenght acknowledge
their fault, and admonish that good ladie our mai stes
that

that she consent not to vse that title, which because it belongeth to Christ, she may not haue, or if theie thinck and will stand in it that she may without offence, that they doe yet at the least confesse, that reason of theirs to be very weake and of no strenght: Christ is head of the church therefore it maie haue no other. Except they will perhappes say, that he is head of all other churches, and hath onelie left oures headles, so that because he is not head thereof, we ar out of the feare of falling into that inconuenience of hauing manie, and maie therefore choose some one emongest our selues whome we list.

Thus I trust good readers you see sufficiently proued, that Christes pleasure is for the repressing of heresies, and calming of tempestuouse schismes, that there be one head of his church here in earthe, supplieng his corporall absence for the time: his honor in the meane season nothing thereby the more diminished, then it is in other things wherein he also vseth the ministerie and seruice of men.

It foloweth now that I show to yow who is and of right ought to be that head: if first I doe yow to vnderstand, that it must necessarilie be a priest, and that so by iust consequence neither laye man, woman nor childe, can be capable of that office.

ET 3. THAT

A PROVE OF CERTEYNE ARTICLES
 THAT THE HEAD OF CHRIS-
 TES CHVRCHE HERE IN EARTH
 MVST NEEDES BE A PRIEST.

In oratio-
 ne de mo-
 destia in
 discepiat.
 tenenda.

Gregorius Nazianzenus, that auncient father and maister to S. Hierom, in a certein oration that he made, of the semelic ordre that ought to be in Christes church, hath thiese wordes. *Nemo delphinum vidit terram sulcantem neque bouem in vnda laborantem, quemadmodum nec solem in nocte crescentem, aut decrecentem, siue lunam interdum, ignis flammam emittentem*, whych is in englishe to saie thus much. There is no man that euer sawe the dolphin, forsaking the sea plowe the lande, or the oxe leaue the earth to swymme and labour in the water; no more then the sonne in the night rising or falling, or the moone in the day shining. And as thiese kepe the ordre and course to them by god and nature appointed, the dolphin the water, the oxe the land, the sonne the daie, the moone the night, without entremedling them selues ether in others function: so is there (saith he) in christes church an ordre taken, that one shalbe a head to rule and giue counsell, some other in place of feete to goe, some handes to worcke, other some eares to heare and eyes to see, some shepherds to feede, other some shepe to be fedde, some in one office, some in an other. This most bewtifull order in Christes church, is on our behalves (as many as wilbe accompted membres thereof) inuiolably to be obserued, onlesse in obedience towards our creator, we will by brute beastes suffer our selues to be vanquished and ouercome. This is that ordre, whereapon dependeth

the

IN RELIGION, DENYED BY M. IVELL. 16
the welfare or illfare, of the whole worlde. This is that
ordre which so long as it remaineth whole and not broken,
so long common wealthes florish, so long vnitie and
peace are nourished, so long Christes true religion triumpheth:
as contrary wise, the breache thereof, (when the feete that
should goe, will vsurping th' office of the head presume to
giue counsell, the eyes wil heare, the eares wil be eyes,
the head wil goe, the shepe feede their shepherds,
the scholer teache his maister) is in verie dede,
the breakeneck of all good ordre and common quiet.
This is that ordrelly cōiunction of one membre with another,
and euerie one in his owne place, which although it be,
and euer hath byn, a greate mote in Satans eye:
yet neuer durst he or any of his directly impugne it.
And therefore hath he by those his ministres, whome in
thiese our daies he hath sturred vp against Christ and his
truthe, found out such a bie waie, as wherebie he maie
bothe remoue this let whych hindreth so much his course,
and seeme yet neuertheles, to stād stoutlie in the defence
thereof. For what? doe our aduersaries trow yow, expressly
mainteine that ordre is naught, that the scholer should
teache the maister, the shepe feede ther shepherd,
that thinges should be so iumbled together, and such a
hochepot made of all estates, that it should be lawfull
for euerie man to comptroll, one an other in his office?
No no, they be wiser then so I warrant you. For although
in dede all their driftes tend to that ende, yet couet they
to make men beleue, that they minde nothing lesse.
For if they should openly pretend so much, then wer the
matter at an end, and ther credit vtterlie lost. And therefore
for the sauegard thereof, they would
cast

A PROFFE OF CERTEYNE ARTICLES

cast before oureyes such a mist, that we should beleue, those that be in very dede scholers to be maisters, shepe to be shepherdes, the feete to be the head and the head to be the feete, and that vnder such gouernement, there wer of ordre no breache at all. This is no newe or strange practise good christian readers, but vsed euen from the beginning, and continued dailie, by that old enemy to mankinde, and wily serpent the Diuel, to set vp vice and ouerthrow vertue. Thus cloketh he pride with the name of clenlinesse, couetousnes he termeth frugalitie, prodigalitie liberalitie, adulterie in other men solace, in priestes and such as haue uowed the contrary, he couereth it with the honorable title of matrimonie: although the auncient fathers of Christes church, haue not doubted, some of them to call it, not as doe the diuels ministres marriage, but adulterie: as dothe S. Ambrose^a S. Basil^b and Theophilactus: ^c some of them, as S. Hierom, ^d S. Austen, ^e and Chrysostom, ^f not adulterie onelie, as doeth^h other, but sacrilege and incest. This practise I say of the diuel their fathers, doe those his ministres most diligentlie imitate those clawebacks and princes parasites, whose fauour when they labour to winne, that vnder the shadow thereof, their heresie may finde the better entreteinement, and to the poysoning of the worlde the freer passage, they vse to them thiese perniciose persuasions, that they be here in earth by almighty god placed in his church, to be the heads thereof, and not members, to be fathers and not children, to rule in causes of religion, and not to be ruled, that to them it belongeth in the right of their crowne, to approue doctrine or to condemne it, to alter at their pleasure the state of religion

by actes

a. ad virg.
lapsen

cap. 5.

b. in orat.
de virginitate.

c. in cap. 7
1. Cor.

d. lib. 1.
contra
Iovinian.

e. lib. de
bono vid.
cap. 10.

f. epist. ad
Theodor.
dor. lapsen.

IN RELIGION, DENYED BY MIVELL. 17

by actes of parliament without the consent of their cleargie, to depole bishops and put other in their places, in their stiles and titles boldely to write them selues gouernours in their realmes in all thinges and causes, as well ecclesiastical as temporall: and yet no ordre all this while broken, because forsoth theie be such as theie beare them in hand they ar, that is to say the heades, the rulers, the shepherdes, the fathers, maisters and guides in religion.

Thiese be theie therefore good readers that as the prophete saith, call *bonum malum*, & *malum bonum*, *tenebras lucem*, & *lucem tenebras*, good euell and euell good, darckenes light and light darckenes. Thiese be they that as their Idol of Geneua (in this point trulie) giueth answer, goe about to make princes iustle with god. Finally thiese ar those lowly brokers, that leading as it wer by the hand, their good and vertuous princes, after this sweete poysoned bait, from the most pleasaunt and fertile valeis of humilitie, to the toppe of the highe barren, and craggy mountaines of pryde and arrogacie, showing them when they haue them there, the riches and ornaments of the churche, the landes and reuenues thereof (by good and vertuous princes their predecessors and auncestors, long time before for this entent especially thereto giuen, that the ministres of Christes most holy word and blessed sacraments being by hauing of their owne, deliuered from that comberouse care of prouisiō for them selues, that afterward the holy ghost who was the procuror of such almoise, and stirred from time to time the deuocion of good men thereto, forsaw thorough the decay of pietie, and coldenes of charitie towards the latter ende of the world, they wer likelie to fall into: might thereby the mo

Caluinus li
bro. 4. in
stit. capit.
10.

The cause of endowinge the churche vvith landes.

F

re quie-

A PROVE OF CERTEYNE ARTICLES

re quietlie folow their vocation:) promise of all the same to make them the lordes and maisters, if they will doe them homage, and fall down and worship them, that is to say, harckē to their doctrine, submit them selues thereto, and graunt to it within their realmes and dominions, fauorable entreteinement.

And that this is true good readers, that they haue thus shamefully abused and deceiued their princes, and not surmised or imagined by me to bring them in to hatred, whome god I take to recorde I pity much and hate nothing: I hope by his assistāce who is the giuer of all good thinges, so plainely to proue, that yow your selues shall at the eye see it, and they (if there remain yet in them anie sparckle of grace) shall not be hable to denie it. The which that I may the better perform, I shall truly bring furth, as it wer into the face of the open courte, all such euidence of importance, as either parte hath to alleage for them selues: so truly I trust, that the counsell of th' other side shall haue no cause to complaine, that either I haue suppressed and cōcealed, their necessary proofes one waie, or obscured their beauty in the bringing of thē furth on th' other.

But because an indifferent and ypright iudge, must alwaies haue an earnest eye to the issue, (which is betwene vs who should gouerne in ecclesiasticall causes, the prince or the priest) it shall not be amisse (because to be chief gouernour in thinges and causes ecclesiasticall, is nothing elles but to haue the supreme iurisdiction thereto belonging) to examine first, in what poinctes that consisteth, that so by conferring our euidence wyth the same, whether it agre with euery parte, with none, with some, and with which: we maie at the length by good scanning
comme

comme to the knowledge of euery mans owne.

Iurisdiction therefore ecclesiasticall, consisteth especially in thre poinctes: in auctoritie to iudge ouer doctrine which is sound and which is other, in the power of the keyes, that is to say as our sauour him self hath expounded it, in loosing and binding, excommunicating and absolving, in making rules and lawes for the gouernement of the church and in the ministry of the word and the sacraments. Ecclesiastical iurisdiction vvhether in it consisteth. Maib. 16.

To the first of thiese three what title Kings and princes haue, it shall if theie haue anie, be seene hereafter. But for priestes yow shall see to begin withall, an auncient commission out of the scriptures: where almighty god speking to Aaron vsed thiese wordes: *Præceptum sempiternum est in generationes vestras; ut habeatis scientiam discernendi inter sanctum & prophanum, inter pollutum & mundum, docetisque filios Israël omnia legitima mea:* that is to say, it is a precept that shall euer endure thorough all your generations to haue the knowledge to discern and put difference, betwene holy thinges and prophane, betwene cleane and polluted: and that yow teache the children of Israel all my commaundements. Leuitici. Cap. 10.

To whome gaue almightie god here the power to iudge of doctrine? whome commaunded he to teache? anie other then Aaron and his race which wer priestes?

In the booke of *Deuterō.* saith he not also that if there arise any hard or doutefull question, the priest must be consulted, that he that of pride will spurn against his ordinance shall suffer death therefore? and again in the same booke in an other place, that apon the priestes word all causes shall hang. cap. 17. cap. 22.

A PROVFE OF CERTEYNE ARTICLES

Cap. 44. *Ezechiel* the prophete doeth he not witnesse the same? and when there is anie controuerſy (ſayth he) they ſhall ſtay in my iudgements and giue iudgement.

Aggeus and *Malachias*, prophetes bothe, bid they vs enquier for the law of god, at the priettes handes, or at the kinges? No assuredlie, they ſend vs not to kinges (which had they bene the chiefe gouernours in thoſe matters without faile they would haue doen) but to the priettes: whose lippes they promiſe, ſhall not miſſe to kepe the true knowledge, becauſe theie are our lordes an-

Aggeus. 2. *Malach. 2.* gels. Haue we any ſuch warrant of worldely princeſ? No trulie. And wer it not more the neceſſary that we ſhould liſ princeſ ſhould rule them in matters of religion, of whom theſe wordes be ſpoken?

But to procede, is this auctoritie giue to them onely in the olde teſtament? ar they not put trow yow, in as greate truſt in the newe? Or ar they thinck yow excluded, and kinges admitted thereto? If it had bene ſo neuer would *2. Cor. 12.* *S. Paul*e that bleſſed apoſtle, haue made his accoſpte, that god had placed in his church, firſt apoſtles, next to them prophetes, then doctours, and ſo furth. Emongſt all the which, although that frantick foole that preaching not many yeares ſence at Powles croſſe, went about with his rayling Rhetorick, to make his audience as fooliſh as he was maſſe, in beleuing that this place ſhould make a-geinſt the auctoritie of the pope, becauſe forſoth he could he ſaide, finde no rounge for him there: and therefore of his charitie wiſhed, that if any good fellow emongſt his audiencoe wer wearie of his rounge he might be placed there: as verdie I both thinck and knowe there wer manie, that wiſhed bothe them ſelues away, and him in Bedlem

emon-

amongest his companions neuer to come more in pulpit, especiallie in that place, to dishonor the vniuersitie his mother from whence he cam, by such vnreasonable not reasoning but rayling: although he I say, could finde there no place for the pope, he might yet haue wyth his yong sight founde at the least that, which Iohn Calvin could before with his old and dimme eies espie out, that is, that the chiefest place of gouernement in Christes church, belonged to the apostles, and so to the bishops and priestes their successors. Except his braine would serue him to say, that Christes church died with his apostles.

Lib. 4. In-
sti. cap. 3.
sect. 4.

But if a man should aske this great clercke that hath so narrowly scanned the texte, what roome he found there for Kinges; I maruell what his wisdome would answer. There is but one word in all the texte that should seeme to make place for any temporall magistrate, and that hath Calvin watred with such a glose, that it can in no wise serue his purpose. The worde is *gubernationes*, gouernements, placed beside so far from the chiefest and first place, (if it wer to be vnderstand of temporal magistrates) that it occupieth the seuenth. But Calvin saith it may not so be vnderstand, but that the apostle ment by that word such spirituall men, as wer ioined to the preachers for the better ordre in spirituall gouernement. And he addeth a reason, why it may not be vnderstande of ciuile magistrates: because (saith he) there wer at that time none of them christians. By which wordes this mery man maie see, that if he will nedes daunce after his maister Calvin his pipe, he muste saie that there is not, not onelie no roome in this place for ciuile magistrates, but that he is excluded also from

A PROVE OF CERTEYNE ARTICLES

That ci- the hope of finding for them anie, (I meane in the go-
uile magi- uernement in ecclesiasticall causes) in any other place
strates should of the newe testament.

But not in this place onely was S. Paule of that min-
de, that priestes should gouern the churche of christ,
ch, it can not be proued by the new testament by Caluins reason.
10. *Attendite vobis & vniuerso gregi, in quo vos spiritus sanctus posuit episcopos, regere ecclesiam dei.* Looke saith he to your selues, and to your flock in the which the holie ghost hath placed yow to rule, and gouern the church of god.

Can there be any plainer euidence then is this? Let them therefore eyther rule (as S. Paule saith they are appointed thereto, and that by the holie ghost) or if princes must, let vs deny saint Paule his auctoritie, and say that the spirite failed him, for surelie bothe maie not.

And thus for the scriptures (good readers) ye see, to whom of right that parte of ecclesiasticall gouernement, which standeth in the alowing and condemning of doctrine dothe apperteine. For that doe the auctorities by me out of the old testament alleaged, expressely proue: as also doe those brought out of the newe, by a necessarie consequence, in that they giue to them the whole gouernement and chief souereintie, of which this is, as is before saide, a parte.

The nexte membre of spirituall gouernement, is the power as Christ him self calleth it of binding and loosing. Which power to excommunicate and to absolue
Matth. 19. our sauour gaue to his apostles, when he saied to them: what so euer yow binde in earth shalbe bound in heauē,
and what

and what so euer yow loose on the earthe shall be loosed in heaven. Wherein and in the last which is to preache and minstre the sacramentes, because thiese peuissh proc-tours pretend not as yet any greate title for princes, but seeme rather to ground their action in the first: I will lea-ving them bothe as either by the scriptures in all mennes iudgements sufficiently defended, or by our aduersaries them selues not assaulted, examine of what minde tou-ching this controuersie, the holy doctours of Christes church from time to time haue byn. Not as though mā-nes word should haue with vs more auctoritie then god-des, or that it nedeth to be boulstred vp there with, but for this cause onelie, that if it happen thē to wrangle, as their manner is, about the true interpretacion thereof, all men may perceiue that we giue no other, then the fathers of christes church before vs haue giuen.

And here to begin with *Ignatius* that holy martir, *Ignatius.* who for the faithe of Christ was with the teerhe of wild beastes torn, and as he writeth him selfe, sawe our sauour in fleshe: cōsidre I beseeche yow in the prescribing of such ordre for obedience in Christes church as wherebie vnitie might be preserued, what place of pree-minence he giueth to Emperours (who ar of the laietie the greatest estates) and what to bishops. his wordes *Epist. ad Philadel. phen.* ar thiese, *Principes obedite Casari, milites principibus, diaconi presbiteris sacrorum prefectis: presbiteri, diaconi & reliquis clerus, vnā cum omni populo & militibus & principibus & Casare, episcopo: episcopus Christo, sicut Christus patri, ut ita vnitas per omnia seruetur.* Princes (saith he) obey your emperour, souldiors your princes, deacons the priestes which haue the charge of religion: priestes, deacons, all the rest of the

A PROVFE OF CERTEYNE ARTICLES

That ci- the hope of finding for them anie, (I meane inthe go-
uile magi- uernement in ecclesiasticall causes) in any other place
strates of the newe testament.

But not in this place onely was S. Paule of that min-
de, that priestes should gouern the church of christ,
should gouern in the church, it can not be
proued by the new testament by Caluins
reason. *Actuum.*
10.

But in that notable sermon of his also, that he made to
the priestes of Ephesus at his departure from thence,
where he giueth them this exhortation, *Attendite vobis
& vniuerso gregi, in quo vos spiritus sanctus posuit episcopos,
regere ecclesiam dei.* Looke saith he to your selues, and
to your flock in the which the holie ghost hath placed
yow to rule, and gouern the church of god.

Can there be any plainer euidence then is this? Let
them therefore eyther rule (as S. Paule saith they ar ap-
pointed thereto, and that by the holie ghost) or if prin-
ces must, let vs deny saint Paule his auctoritie, and say
that the spirite failed him, for surelie bothe maie not.

And thus for the scriptures (good readers) ye see, to
whom of right that parte of ecclesiasticall gouerne-
ment, which standeth in the alowing and condemning
of doctrine dothe apperteine. For that doe the auctorites
by me out of the old testament alleaged, expressely pro-
ue: as also doe those brought out of the newe, by a ne-
cessarie consequence, in that they giue to them the
whole gouernement and chief souereintie, of which
this is, as is before saide, a parte.

The nexte membre of spirituall gouernement, is the
power as Christ him self calleth it of binding and loo-
sing. Which power to excommunicate and to absolue
Matth. 19. our sauour gaue to his apostles, when he saied to them:
what so euer yow binde in earth shalbe bound in heauē,
and what

and what so euer yow loose on the earthe shall be loosed in heauen. Wherein and in the last which is to preache and minstre the sacramentes, because thiese pewish proc-tours pretend not as yet any greate title for princes, but seeme rather to ground their action in the first: I will leauing them bothe as either by the scriptures in all mennes iudgements sufficiently defended, or by our aduerfaries them selues not assaulted, examine of what minde touching this controuersie, the holy doctours of Christes church from time to time haue byn. Not as though mānes word should haue with vs more auctoritie then goddes, or that it nedeth to be boulstred vp therewith, but for this cause onelie, that if it happen thē to wrangle, as their manner is, about the true interpretacion thereof, all men may perceiue that we giue no other, then the fathers of christes church before vs haue giuen.

And here to begin with *Ignatius* that holy martir, *Ignatius*. who for the faithe of Christ was with the teerhe of wild beastes torn, and as he writeth him selfe, sawe our sauour in fleshe: cōsidre I beseeche yow in the prescribing of such ordre for obedience in Christes church as wherebie vnitie might be preferued, what place of preeminence he giueth to Emperours (who ar of the laetie *Epist. ad Philadel.* the greatest estates) and what to bishops. his wordes *phen.* ar thiese, *Principes obedite Casari, milites principibus, diaconi presbiteris sacrorum presbiteri, diaconi & reliquus clerus, vnā cum omni populo & militibus & principibus & Casare, episcopo: episcopus Christo, sicut Christus patri, ut ita vnitas per omnia seruetur.* Princes (saith he) obey your emperour, souldiors your princes, deacons the priestes which haue the charge of religion: priestes, deacons, all the rest of the

A PROVFE OF CERTEYNE ARTICLES

That ci- the hope of finding for them anie, (I meane inthe go-
uile magi- uernement in ecclesiasticall causes) in any other place
strates should of the newe testament.

gouern in But not in this place onely was S. Paule of that min-
the chur- de, that priestes should gouern the church of christ,
ch, it can but in that notable sermon of his also, that he made to
not be the priestes of Ephesus at his departure from thence,
proued by the newv where he giueth them this exhortation, *Attendite vobis*
testament *et vniuerso gregi, in quo vos spiritus sanctus posuit episcopos,*
by Caluïs *regere ecclesiam dei.* Looke saith he to your selues, and
reason. to your flock in the which the holie ghost hath placed
Actuum. yow to rule, and gouern the church of god.
10.

Can there be any plainer euidence then is this? Let them therefore eyther rule (as S. Paule saith they ar appointed thereto, and that by the holie ghost) or if princes must, let vs deny saint Paule his auctoritie, and say that the spirite failed him, for surelie bothe maie not.

And thus for the scriptures (good readers) ye see, to whom of right that parte of ecclesiasticall gouernement, which standeth in the alowing and condemning of doctrine dothe apperteine. For that doe the auctorites by me out of the old testament alleaged, expressely proue: as also doe those brought out of the newe, by a necessarie consequence, in that they giue to them the whole gouernement and chief souereintie, of which this is, as is before saide, a parte.

The nexte membre of spirituall gouernement, is the power as Christ him self calleth it of binding and loosing. Which power to excommunicate and to absolue
Matth. 19. our sauour gaue to his apostles, when he saied to them: what so euer yow binde in earth, shalbe bound in heaue,
and what

and what so euer yow loose on the earthe shall be loosed in heauen. Wherein and in the last which is to preache and minstre the sacramentes, because thiese peuissh proc-tours pretend not as yet any greate title for princes, but seeme rather to ground their action in the first: I will leauing them bothe as either by the scriptures in all mennes iudgements sufficiently defended, or by our aduersaries them selues not assaulted, examine of what minde touching this controuersie, the holy doctours of Christes church from time to time haue byn. Not as though mānes word should haue with vs more auctoritie then goddes, or that it nedeth to be bouldstred vp there with, but for this cause onelie, that if it happen thē to wrangle, as their manner is, about the true interpretacion thereof, all men may perceiue that we giue no other, then the fathers of christes church before vs haue giuen.

And here to begin with *Ignatius* that holy martir, *Ignatius*, who for the faithe of Christ was with the teethe of wild beastes torn, and as he writeth him selfe, sawe our sauour in fleshe: cōfide I beseeche yow in the prescribing of such ordre for obedience in Christes church as wherebie vnitie might be preserued, what place of preeminence he giueth to Emperours (who ar of the laetie *Epist. ad Philadelphen.* the greatest estates) and what to bishops. his wordes ar thiese, *Principes obedite Cesari, milites principibus, diaconi presbiteris sacrorum prefectis: presbiteri, diaconi & reliquis clerus, vnā cum omni populo & militibus & principibus & Cesare, episcopo: episcopus Christo, sicut Christus patri, ut ita vnitas per omnia seruetur.* Princes (saith he) obey your emperour, souldiours your princes, deacons the priestes which haue the charge of religion: priestes, deacons, all the rest of the

A PROVE OF CERTEYNE ARTICLES

the cleargie with the people what so euer they ar, souldi-
ors, princes, yea the emperor him self, be yow obedient
to your bishop: the bishop to Christ, as Christ is obe-
dient to his father, that so vnitie maie in all poinctes be
obserued. Here may we see good readers, that euen in the
daies of this holie martir *Ignatius*, it was then thought
necessary and expedient, that for the better obseruing of
vnitie, the emperour him self should obey the bishop.
well I wot our aduerfaries will not restraine this obedi-
ence to temporall gouernement, and therefore it must
nedes be vnderstand of spirituall and in causes ecclesi-
astical. But if th'obseruing of this obedience be the way
to conferue vnitie, what shall we alas thinck of them
that laboure to violat and breake the same? as doe all
they that trauail to make princes in matters of religion
to rule, and bishoppes to obeye.

The same worthy bishop and constant martir *Ig-
nati-
us*, writing in an other place ad *Smirneses*, biddeth
*Epist. ad
Smyrnes.* he them not to honor first god, next the bishop as be-
ring his image, and then after the king.

*Epist. ad
Philippens.* *Polycarpus*, disciple to saincte Iohn the euangelist, of
priestes and deacons writeth thus, *Subiecti estote presbiteris,
& diaconis sicut deo & Christo.* Be ye subiect to the priestes
and deacons as to god and Christ. Is this any other to
say then as th'apostle said before him, *Obedite ijs qui rigi-
lant pro animabus vestris.* Obey yow them which kepe the
watche for your soules?

1. Cor. 12. Here confidre I beseeche yow, that S. Paules placing of
th'apostels, and in them the bishops and priestes their
successors, in the first and chiefe place in Christes
1. Cor. 12 church, his calling of them the rulers thereof, and
appointed

appointed so to be not by man, but by the holie gost,
was not to deceiue vs.

Remembre, that if in matters of religiō the bishoppes,
and priestes should haue folowed the ciuile magistrates
ordinaunces, it had byn in vaine that Ignatius and Poli-
carpus bad the people, emperours and Kinges none ex-
cepted, to be obedient and subiect to them. For wherein
should they be subiect, or in what thing should they
obey, if not in religion and matters thereunto apper-
teining? Reade ouer the auncient histories aswell of
the Griekes as of the Latines: peruse the doinges of Iues
and Gentiles, paganes, heathen, or what so euer people
or nation yow list, and yow shall neuer finde any to
haue byn so barbarouse or far out of ordre, that first
they had not their religion, and next their bishoppes,
and priestes to whome they wholie referred th'ordre
and disposition thereof.

But to procede, Chrysostom calleth the priestes the
hart and stomack of the church. his reason is, *quia in*
rebus Spiritualibus per eos totus populus gubernatur. because
in spirituall gouernement all the people is gouerned by
them.

*Homel. 38^a
in ca. Mat.*

21.

The prief-
tes chief
gouer-
nors in
spirituall
matters.

Lo good readers here may yow see that in Chrysos-
tomes time, in that pure state of the primitiue church,
all the people was in matters spirituall gouerned by (not
the kinges or other ciuile magistrates) but the bishoppes
and priestes. Then wer the priestes in those matters iud-
ges, and emperours them selues subiectes. Then had em-
perours and kinges this perswasion that they could gar-
nish their stile with none more excellent title, or name
more honorable, then to be called the children of the
gouernour
G church.

A PROVE OF CERTEYNE ARTICLES

Constant. church.
ant.

Lib. 10.
cap. 2.
eccl. hist.

Constantine the
emperour
refused
to be iudge
in the
bishops
causes.
Onelic
god the
iudge of
bishops
causes.

Thus thought *Constantinus* the greate, the first emperour that is reported to haue openly professed Christ. who as *Ruffinus* witnesseth of him, being present at the first generall council of Nice which was assembled aboue twelue hundred yeares agoe, had there deliuered vnto him certein libelles and billes of complaints, that the bishoppes had one of them put vp against an other.

The which all as he receiued and put vp into his bosom: so after that he had refused to be iudge in their causes, affirming that it beca not him to iudge them, to whome god had giuen power to iudge him, and that therefore their querels (what so euer they wer) they should referre to the iudgement of almighty god, as hauing no other iudge emongest men : he caused without once opening them to see the contentes, to be throwen into the fier, that the brawle and discord he said of priestes, might neuer goe farder into the knowledge of men.

But here our aduersaries (as blame the I can not seing they will nedes be patrones to desperat causes, if theie be glad to catche holde of a little) will perhappes say that I haue vndiscretely behaued my self in alleaging this auctoritie, which fardereth me not so much one waie, as it hindreth me an other, in that by the historie it appeareth that th'emperour sat in the councell with the bishoppes. Well, of th'alleaging of this place who is like to get shame, and who honestie, who to winne and who to lose therebie (for our aduersaries also I am not ignorant thereof ar wont to bring this example for them:) the triall thereof I leaue till such time as it shal be laied more whorly to my charge, which shalbe hereafter in bringing

bringing to light such simple store, as they haue gathered together for the confirmation of their parte, from th'examples of such emperours, as sence christes time haue reigned. Year this may I be bould to say in the meane season, that as *Constantinus* sat in the councell with the bishoppes, there was neuer yet emperour nor kinge for bidden I dare well say to sitte, nor neuer I trowe shall. And ouer this, that in there being it is not very likely that he encroched any thing upon the spirituall iurisdiction, bothe by that which yow haue hard before, and also for this, that being on a time as S. Austen reporteth of him, required by the Donatistes to take upon him the hearing of the cause, which depended betwene them and *Cecilian*, th'archebishop of *Carthage*: he refused to meddle there with all, because (saith he) *non est ausus de causa episcopi iudicare*, because he durst not be iudge in a bishops cause. But leauing this for the while, let vs examine, the doings of other good and catholike emperours.

Epist. 166

Valentinianus th'emperour, was from that desire of *Valentinianus* governing in churche matters and ecclesiasticall causes to far, that as *Sozomenus* writeth of him, being required on the behalf of the bishoppes that inhabited the partes of *Hellepontus* and *Bithinia*, that he would vouchesauf to be present with them to entreat of certain pointes in religion to be reformed: he made them this answer. To me, being one of the people, it is not lafull to search out such thinges. But the priestes, to whome the charge thereof belongeth, let them assemble them selues where they list.

Tripart. histor. lib. 7. cap. 12.

Valentinian his answer being required to entremeddle in matters of religion

This is the same *Valentiniā*, who willing the bishoppes to chose a meete man to the see of Millain being by

A PROVFE OF CERTEYNE ARTICLES

Theodorit.
lib. 7. hist.
eccl. cap. 8.

the deathe of Auxentius then voide, vsed to the thiese wordes. *Talem in pontificati constituite sede, cui & nos qui gubernamus imperium sincere nostra capita submittamus, & cuius monita dum tanquam homines deliquerimus, necessario velut curantis medicamenta suscipiamus*, that is to say. Chooseth yow such a bishop, as to whome eue we which gouerne the empire may syncerely submit our selues, and whose monitions, while like men we fall, as patients doe the phisicians receiptes, we may necessarily receiue. This to be short is he, which would not so much as be present while Sixtus the B. of Rome was charged with certein accusations, but rising from the council left him to be iudged of him self.

Nicolaus
papa in epi
stola ad
Faustum.
To. 1. concil.
de expurg.
Sixti.
Valeriniā
the sonne

His sonne also Valentinian succeding his father in th' empire, proclaymed he him self chief gouernor in causes ecclesiasticall? True it is, that being yet a childe, and seduced by his wicked mother *Iustina*, to fauour the horrible heresie of the Arrians: he began to affect that title. But after S. Ambrose like a true bishop, and faithfull counsellor, had tolde him that it apperteigned not to him; to pretend any auctoritie or right to meddle with the oversight of gods matters, that to him belonged his palaces, and to the priestes the churches, that he should not auance him self but be subiect to god, and giue to hi that wich was his, reseruing to Cesar that which was Cesars: after that he had proposed to him the example of his father, who not onelie in wordes laide, that it was not his parte to iudge amongest the bishoppes, but established also a lawe, that in causes of faith and religion, yea in th' examination of the maners of bishoppes and priestes, onelie bishoppes should be iudges: after that he had

Lib. 5. epi-
stol. 33.

Lib. 5. epi-
stol. 33.

had willed him to searche the scriptures, where he should
 finde that bishoppes ought in matters of faithe to be iud
 ges ouer Emperours, not they contrariwise ouer bishop
 pes: After that he had bidden him call to his remēbraun
 ce, if euer he so much as hard, that in a matter of faithe
 the lay mē were iudges ouer the bishoppes, and finally told
 him that if he should giue him such counsell, or being
 vnmindfull of that right which belongeth to prieste
 hod, comit that to other which god had giuen to him,
 that he should not then treade in the vpright pathes of
 truth and simplicitie, but walck in the crooked way of a
 dulation and flatterie, and that at the lenght he should (he
 doubted not) him self, as he grew to more ripenes in yea
 res, well vnderstand what māner of bishop that wer, that
 would submit the auctoritie of priestes to the iudgemēt
 of lay men. After I saie all these persuasiōs, he found that
 good emperor so well reclaimed, that him self reporteth
 of him in an epistle which he wrote to *Theodosius*, that
 where before he persecuted him, now he loved him,
 where before he tooke him for his mortall enemy, now
 he reuerēced him as his father. Which (S. Ambrose neuer
 yielding in his or rather gods right) the emperor would
 neuer vndoubtedly haue doen, had he not well knowen
 that S. Ambrose was in the right and he in the wrong.

What should I here allage the wordes of *Basilus* the
 emperor, who being present at the eight sinode, the
 fourth of Constantinople, made there a notable ora
 tion in the which to the laie he vsed these wordes:
De vobis autem latius etc. of you that ar lay men whether
 yow be such as haue dignities in the common weale or
 none I haue no more to saie, but that in no wise it is

Our coun
 trefeit bis
 shops pro
 ued true
 flatteres
 by S. Am
 brose.

Epist. 34.
 lib. 5.

A PROVE OF CERTEYNE ARTICLES

lawfull for yow to dispute or reason of causes ecclesiastical. For to searche out those thinges it belongeth to the patriarches, the bishoppes and the priestes, who haue receiued the office to rule, who haue the power to sanctify, to lose and to binde, in whose handes ar the ecclesiasticall and heauenlie keies: not vnto vs who must be fedde, who haue nede to be sanctified; to be bound and to be released frō our bandes. For the lay man, of how greate deuotion and wisdom so euer he be, yea although he haue all the vertue that is possible to bein a man: yet whilest he is a laie man, he is in the place of a shepe.

Hether to Basilus the emperor, to whome I might ioine bothe the doinges and sayenges of many other, wer it not that euen of those earthely rulers who haue byn tyrants and persecutors of the christians, we want not yet examples to beate downe thiese beastelie flatterers with all. Emongest a nombre of the which that might be here brought, I shall for this time be contented to alleage onelie three: *Gallio* the proconsul of *Achaia*, *Theodoricus* king of the *Gothes*, and *Aurelianus* th'empereur of *Rome*. Of whom the first although he wer an infidell, yet refused he to heare the accusations layd in at *Corinthū* ageinst *S. Paul*, and saied in plain wordes: *Ego iudex horū esse nolo*, I will not take on me to iudge in thiese matters; because th' accusation concerned religion where with he had nothing to doe. The second although an *Arrian*, yet would not presume to be present at a certain councell of bishoppes whereunto he was called, but modestlie excusing himself, made this answer: that in matters of the church he had nothing to doe, but

In. 4. *Med*
Rom. sub
Simacho
papa

doe, but onelie to beare towards them his reuerence
 The third being an ethnike and of the Christians a cruel
 persecutor, when the catholike bishoppes who had excō
 municated the heretike *Paulus Samosatenus*, and depriued
 him of his bishoprike, resorted to him for his help tou-
 ching the remouing of the said Paulus out of the man-
 sion house belonging thereto, the possession whereof
 he then kept: would not take upon him the knowled-
 ge of this matter where bishoppes wer parties, but re-
 ferred the iudgement thereof to the bishoppes of Italie
 and Rome.

In church
 matters
 vvhath the
 prince
 hath to
 doe.

Aurelianus

Eusebius
lib. eccle.
hist. 7. cap.
26.

If heretikes good Readers, tirantes and Ethnikes, wer
 yet so modest that they would not, or of the wrath of
 god (which brooseth into fitters the proudest of the all
 like the sherdes of a potters pot, as continually was re-
 presented ynto ther eyes, by the terrible examples of the
 two kinges Ozias and oza) so fearefull, that they durst
 not with Saul cut any parte of Samuels coate, with Ozi-
 as inuade the priestes office, and straie out of the limites
 of that iurisdiction which god had giuen to them: what
 may then the kinges and princes of our age say, who
 by thiese furious firebrandes haue bene so farre abused,
 that they haue not douted to take on them that, which
 heretikes and miscreants of cōscience haue refused? For
 this by the way is well to be noted, that as thiese being
 heretikes and Ethnikes refused to intrude them selues
 in to ecclesiasticall iurisdiction: so was there neuer empe-
 rour sence first they became Christened, onlesse he wer
 him selfe an heretike or by heretikes set on, that attem-
 pted to doe otherwise: and that immediatly in so doing,
 what so euer he wer, as he was by heretikes maintoined:
 so by

Psalm. 2.

A PROVE OF CERTEYNE ARTICLES

so by good and catholike bishoppes, such as of whose bothe vertue and learning no mā douteth, was he both earnestly and sharply reprov'd.

Constantinus. And here to begin with that inconstant *Constantinus*, who of a catholike emperour becam a wicked *Arrian*: in whose time as *Socrates* reporteth, there wer no fewer then nine faithes. When he began to take upon him the part of *Oxius*, the priestes office in deciding questions and matters of religiō, in deposing the catholike bishoppes and placing *Arrians* in their roomes, in prisoning some in banishing moe, in vexing and disquieting all: had not god thinke yow his *Axarias* ready to matche with him?

Liberius. Was not there first *Liberius* the pope, of whom when he (meddeling in matters of religion,) most earnestly required, that he would subscribe against *Athanasius*, (promising on the one side greate rewardes if he did, and threatening on the other exquisite tormentes if he refused) he receiued this answer. *Non ita se habet ecclesiasticus canon, neque vnquam accepimus talem a patribus traditionem. Quod si omnino Imperator curam suam pro ecclesiastica pace ininterponere querit, aut scripta à nobis pro Athanasio deleri iubet: deleantur quoque ea que contra eum scripta sunt, fiatque deinde ecclesiastica synodus ubi nec Imperator prestò sit, nec Comes se ingerat, nec iudex minetur.* The rules of the church quoth he teache vs no such thing, nor we neuer receiued of our fathers any such tradition. But if the emperour will needs be carefull in procuring the peace of the church, or cōmaund that I retract those thinges which I haue written in the behalfe of *Athanasius*: let them also be called in that haue byn written against him, and let there be after that,

Athanas.
in epist. ad
solitariam
vitam age-
ret.

that, an ecclesiasticall synode assembled, far from his palace, where neither the emperour shalbe present, neither his lieuetenant intrude him self, nor iudge threaten.

Thus was the emperour answered by that greate good olde man, and true confessor *Hosius* the bishop of *Corduba* in *Spain*, to whom as *Theodoretus* writeth, *Athanasius*

Hosius.

was wont to say that no man came sicke and wounded,

Histor.

that went not away hole and cured. This notable and

eccles. lib.

auncient father, this true confessor of Christes faith (for

cap. 16.

so did also *Athanasius* call him) when he sawe that the

emperour *Constantius* would nedes take apō him the go-

uernement of the church which belonged not to him:

first he proposed to him th'example of his brother *Con-*

stantius, who liuing like a vertuouse prince within his boun-

des neuer attempted the like, and after he writeth thus.

Ne te misceas ecclesiasticis, neque nobis in hoc genere precipe, sed

Athanas. in

potius à nobis ea disce. Tibi deus imperium commisit, nobis quæ

epist. ad so-

sunt ecclesie concredidit. Et quemadmodum qui tuum imperium

litarium

malignis oculis carpit contradicit ordinationi diuine: ita & tu

vitam agi-

caue ne quæ sunt ecclesie ad te retrahens, magno crimini fias ob-

tes.

noxius. Date (scriptum est) quæ sunt Cesaris Cesari, & quæ Dei

deo: that is to say. Entremedle not your self (o emperour)

in ecclesiasticall causes, nor take not apon yow to com-

maund vs in those matters, but the thinges that belong

thereto learne yow them rather of vs. To yow hath god

committed th'empire, and to vs the busines and affaires of

the church. And euen as he that will with comptrol-

ling eye checke your gouernement resisteth the ordi-

naunce of god: so take yow also good hede, lest in dra-

wing to yow those thinges which appertaine to the church,

yow incurre a greate and a heynouse faulte. Giue (it

is writ-

A necessa-

ry admo-

nitiō for

princes

that entre-

meddle

in mat-

ters of the

churche.

H is writ-

A PROVE OF CERTEYNE ARTICLES

is written) to Cesar that which is his dutie, and to god that which is gods.

Athanasius speaking to this purpose sayeth, *Si istud est iudicium episcoporum, &c.* If this iudgement belong to bishops, what hath th'emperour to doe therewith? or if on the contrary part these matters be wrought by the threatenings of Cesar, what nede is there of any men beside to beare the bare title of bishops? when from the beginning of the world hath it byn hard of, that the iudgement of the church hath taken auctoritie of the emperor?

A questio to be answered by the Huguenotes. Or when hath this byn agnised for any iudgement? Many synodes haue there byn before this time, many counsels hath the church holden, but the time is yet to come that euer either the fathers went about to persuade the prince any such matter, or that the prince showed him self to be curiouse in matters of the church. But now we haue we a spectacle neuer seene before brought in by Arrius heresie.

Arrius heresie first brought in that princes should meddle in matters of the church.

And towards the ende of the same epistle, of *Constantius* attempting to meddle in causes ecclesiasticall he writeth thus. *Quid igitur hic quod Antichristi est omisit? aut quid ille ubi venerit plus committere poterit? aut quomodo ille in aduentu suo non repererit sibi expeditam viam ad dolos ab isto preparatam? Siquidem iam denuo in locum ecclesiasticæ cognitionis, palatium suum tribunal earum causarum constituit, seseque earum litium summum principem & authorem facit.* What is therefore sayeth he, to be doen by Antichrist, that *Constantius* hath omitted? or what can Antichrist doe more at his commyng then he hath doen already? Or how can it be that he shall not find the way ready made by hym when he commeth for all his disceytfull wyles. For euen now we again

we again in the place of the ecclesiasticall iurisdiction, he hath placed and appointed his owne palace, to be the cōsistory of those causes that should haue byn determined thereby, and he maketh him self the chief iudge and arbitre thereof. And a little after he addeth: *Quis enim videns eum in decernendo principē se facere episcoporū, & praesidere iudicijs ecclesiasticis: non merito eam ipsam abominationem desolationis dicat esse quae a Daniele praedicta est?* for who seeing him in iudgement make him self the chief of the bishoppes, and rule in causes ecclesiasticall, may not worthely say that he is that abomination of desolation that Daniel prophecied of.

A pointe of Anti-christ for a lay man to entre-meddle in spiritual iurisdiction.

Daniel cap. 9.

Thus haue yowe hard good Readers, how thiese ancient fathers, *Liberius*, *Hosius*, and *Athanasius*, reproued the doings of Constantius th' emperour, the first (that we read of and yet him self an Arrian and prouoked thereto by that wicked broode) that tooke apō him to meddle in ecclesiasticall iurisdiction.

Next after him succeded in the empire *Iulian*, of the historiographers called *apostata*, for that that being once a professed Christian, he afterward renied his faith and became a wicked infidell. He robbed churches, he plucked priestes from the aultars, and sent them to the warres. he did sacrifice and called him self as *Sozomenus* writeth of him by the name of bishop: and finally by cōtempt termed the Christians *Galilei*, and was to them a more cruell scourge then any that went before him. Of him it is likely that *Gregorius Nazianzenus* who liued in his time would saie no lesse, then of *Valens* the emperour plaieng not much vnlike parte he did. whome in the midst of that ruffle which he made in the

Iulianus.

Lib. 6. histor. eccles. cap. 50.

Oration. ad subdit. timore percuss. & Imper. irascens.

A PROVEE OF CERTEYNE ARTICLES

churche he told to his face, that his power was subiect to his consistory and him self a shepe of his flocke.

I can not here passe ouer in silence the answer (I wot not whether I may call it more pleasant, more wittie, or more godlie) that *Theodoretus* in his ecclesiasticall historie writeth to be made by one *Eulogius*, a man for his vertues emongest his neighbours highly esteemed (the historie calleth him *primarium inter suos*, the chief of the place where he dwelled) to an officier of *Valens* th' emperour touching this matter. This Valés fauoring the heresie of Arrius, encroched so far apon ecclesiasticall iurisdiction, that he fell to the depriuing of bishoppes, and the placing of other in their roomes, besides many other sondry enormities, and outrages. It happened so, that coming on a time to a certain towne in *Mesopotamia* called *Edeffa*, where this *Eulogius* was then gouernour, and thincking to doe there as elles where he had (that was to place there a chaplain of his to be bishop) he was by this good man and certeine other with stand. The officer that had to doe vnder the emperour, trauailed earnestly to get his consent, and emongest other persuasions that he vsed to induce him thereto, it chaunced him to cast out thiese wordes. *Coniungere cum imperatore*, Be contented man to ioyne with the emperour. Set your harte at rest he will haue it so. *Tum ille* (saith the history) *placide & festiue Numquid vnà cum imperio etiam ille pontificatum est consecutus?* whie, answered he coldely and pleasantly, was he made a bishop that daie that he was crowned emperour? as who would saie, what although he be emperour, yet hath he not thereby gotten auctoritie to depose bishoppes and ordeine newe, which onely bishoppes

A pleafant vvitry and godlie answer, to stop their mouthes withall, vvhich in matters of religion obiect alwayes the priores auctoritie.

shoppes must doe. So strange a thing seemed it then good readers in Christes church which now we see so commonly done.

Long after these emperours start vp *Leo Isaurus*, emperour of Constantinople (he that made war with images). Against him god raised vp also his Azarias, one to warn him of his duetie, and that was that notable learned man *Iohn Damascenus*. Giue (saith he) the apostle *Paul* crieth, to euery one his due, honor, feare, pension, tribute, to eche one that which they ought to haue. The charge that kings haue, is to see well to their common weales, the ordering of the churches apperteineth to the pastours and teachers. This manner of inuading other mennes offices, I can terme it no better my brethren then robbery and plaine violence. And a little after he hath these wordes: *Tibi o rex in ijs qua pertinent ad presentis vite negocia &c.* As for those things o king which concern onely this present life, in those we willingly obey the. In ordering the state of the church, we haue shepherdes which haue spoken to vs the worde of god that is to saie taught it vs, and haue left vs rites and ordres therefore. And in the same place he addeth. *Non recipio regē qui per tyrannidem sibi sacerdotiū usurpat.* I acknowledge him for no king, that usurpeth by tirany the priestes office. And last of all to knit vp the knot in plaine wordes he saith. *Non assentior ut regum legibus gubernetur ecclesia, sed patrum potius traditionibus, siue scripta ha sint siue non scripta.* I consent not saith he that the church of god shal be gouerned by the lawes of kings, but by the traditions rather of our fathers be they written or vnwritten.

And thus much hetherto good readers haue I thought

A PROVE OF CERTEYNE ARTICLES
good to reherce, that yow may the better vnderstand
how the auncient fathers of Christes church, haue not
ceased continually from time to time, to resist the vnlan-
full attempt of such princes, as being heretikes or enuei-
gled theretoe by heretikes (for of other perdy it was ne-
uer gone about, nor of all them neither) would contra-
ry to the expresse worde of god, the custome of Christes
church from the beginning continued, the alowed exa-
ples of all ages, of all common weales Christian and hea-
then hetherto practised, mingle heauen and earth, holie
and prophane together, by vnlawfull vsurping to them
selues, the supreme and chief gouernement in causes ec-
clesiasticall.

To come nearer home to our owne time and daies,
if in it any prince haue attempted thelike, there hath not
lacked also stoare of diuerse me, singuler bothe for their
vertuous life and exquisite learning, which haue rather
chosen to withstand the same with the expence of their
bloud, and losse of this present life, then to the vtter de-
struction of both body and soule, and losse of that which
must continue for ever, to consent thereto. But if thiese
examples please not the deinty tast of the aduersaries as
being ouer stale: I shall set before them their owne deare
derling, the pillar while he liued of their religion, the
very head of their church (if they be not all together
headlesse) their Idol and their god in earth, whose doctri-
ne and opinions at other times, and in other thinges, they
haue so rauenuouslie deuoured, Iohn Caluin him self. For
if kinges and temporall gouernours (as our aduersaries af-
firme) ought euerie one of them in their realmes, signo-
ries, and dominions, to gouerne in causes ecclesiasticall
and mat-

and matters of religion: whie did then that monstrous
 beaste in his comentaries apō the prophetes *Osee* and *Amos*, rayl apō our late souereigne lorde king Henrie the
 eight, calling him *homo belluinus*, a beastleie mā, and com-
 paring him with *Iehū*, whome he termeth wicked and
 nought? Why termed he thē blasphemers that first buz-
 zed into his eares that vaine desire to be called chief head
 of the churche of England (for of other yow wot well
 heneuer attempted to be nor euer was called) vnder
 Christe here in earth? If Caluin haue taught the truthe,
 then haue his scholers taught vs and year doe feede vs
 with lies. If they wer blasphemers that called king Hen-
 rie chief head of the churche of England vnder Christ,
 (which is to saie in effect nothing elles but to be chief go-
 uernour in all causes belonging to the same) who was
 yet a man although laie, and thereto also of great wisdo-
 me and learning: in what degree of blasphemie shall we
 place them, that giue this title not to laie men onelie,
 but to women also and children without respect? If Cal-
 uin, who touching the giuing of this vnlaifull title to
 our late lord and maister was vtterly innocent, cōplained
 yet that euen his conscience was wounded not a little
 there withall: how much more daungerously wounded
 ought they to thinck them selues, who of so many hor-
 rible and bloody woundes (whereby for the refusall to
 folow this example in christes churche, neuer hard of
 before, so many godly, learned and innocent men in this
 realme haue died: some by heading, some by hanging,
 some by quartering and tearing peace meale one membre
 from an other, haue by ther false and vntrue suggestions
 byn the chief and onelie occasion? who yet like cruell
 murdering

A PROVE OF CERTEYNE ARTICLES

bloudsuckers and bloody bourreaus, cary about in their murdering aud malicious mouthes the naked knife, which wer it lafull for them they would sheathe in the throates of euerie one of vs that thinck not as they doe.

But if now on the contrarie part their maister Caluin wer deceauid, if they be in the right and he in the wrong, why steppeth none of them furth, to defend and vindicate from perpetuall infamy, that prince of famouse memory which by his railing writtings this wretched cattiff goeth about to bring him into? why haue they left him so long vndefended, who did no other thing then whereof them selues wer the authors and first beginners? Or why at the least purge theie not them selues, of the horrible crime of blasphemie laied by him to their charges and all such as theie ar? for if they wer blasphemers that called king Henrie head of the church of Englande, what priuilege haue thiese that calling not onelie him, but his sonne and daughter by the same title in effect, they should not incur the same crime? Where is now their spirit of vnitie that they ar wont so much to bragge of, which dissent not here in any small point, or from any meane man, but euen from the chieftest caterpillar (whyle he liued) of their congregatiō? who not onely in thiese places before by me alleaged kepeth as it wer with their proceedings a combat, but elles where in his Institutions doeth merueiloussly discredit the same. And in steede of manie places which might be brought here out of his worckes: I shall onely for this time be cōtented to alleage one, in such sort as I finde it in the frenche, because at the writing hereof I had not, nor could getanie other copie. The place is thus: *Pour tant ceulx qui despoillent l'Eglise de*
ceste

Lib. 4.
 cap. 11.
 sect. 4.

ceste puissance, pour exalter le magistrat, ou la iustice terriene, non seulement corrompent le sens des paroles de Christe par faulx interpretation, mais aussi accusent d'une grande vice, les saintz euesques qui ont este en grand nombre, depuis le temps des Apostres, comme s'ilz eussent usurpe la dignite & office du magistrat, subz faulx se couerture. That is to saie in englishe. Those therefore which to exalt the magistrat or earthely iustice, doe spoile the church of this power (he meaneth and speaketh of the ordre touching church matters) doe corrupt, not onely the sense of Christes owne wordes by false interpretation, but doe also accuse of a heynouse faulte the holie bishops, (whereof the nombre is not small) which haue bin sence the apostles time, as though they had vsurped by false colouring the matter, the office and dignitie of the magistrat.

Nowe choose good readers, whether ye had rather beleue Calvin mainteining the auctoritie and iurisdiction of the church, or our clawebackes and parasites which impugne the same. The one hath scripture to defende it. The other hath nothing to assaulte it. The scripture saith that in doutefull questions we should resort to the priestes, that at their word should all matters be decided, that they should iudge, that at their handes we should demaunde knowlege, that their lippes be the keepers thereof because they are our lordes angells. Nowe cometh the heretike, the peruerter of scripture, he telleth vs that we must seke it at the princes handes, that he is goddes chieftest ministre in thinges and causes aswel ecclesiasticall as temporall. The scripture reaconeth in the first place in Christes church apostles, that is to say priestes (for we maie not thinck that in that place the apostle

Deuter. 17

Ezech. cap.

44

Aggus. 2.

1. Cor. 12.

I

described

A PROVE OF CERTEYNE ARTICLES

described a forme of the churche to endure but for that onelie age). The heretike will haue princes placed aboue and priestes benethe. The holie ghost appointed bishoppes and priestes to gouern the flock of Christ, that is the churche. The diuell in his mēbres appointeth ciuile magistrates to rule, and priestes to obey. So that herebie we maie most euidentlie see, how manifestly they peruert and corrupt the true sense and meaning of gods worde.

After. 20

As for the other point which Calvin also laieth to their charge, of accusing of a most heynouse and grieuouse fault the auncient bishoppes that haue bin sence th'apostles time, as though they had by vnlaufull meanes vsurped to them selues the office and dignitie of the Magistrate: it is also if their doctrine wer true, most plaine and euident euē at the eye. For first if kinges must be

Ignatius.

Epistol. ad
Philadel-
phens.

the chiefe gouernours in matters of religion, and bishoppes their vnderlinges, who seeth not then, how far Ignatius that holy martyr abused bothe him self and vs, to bid all men without exception, euen th'emperour him self by name, to be obedient to the bishop, to tell vs that after him next, the king is to be honored. If this be true

Liberius.

which they teache, who is he that can excuse Liberius that holie father, who for the determining of matters cōcerning the churche, would haue a sinode kept where the emperour should not so much as be present: Or that reuerend father Hosius, who willed th'emperour not to

Hosius.

entremedle in ecclesiasticall causes, nor to comptroll or commaunde the bishoppes therein, but to learne of the in those thinges, to whose charge they wer committed,

Athanasius

not to his. Or Athanasius that strong pillar of Christs churche, who when he saw that wicked emperour Con-

stantinus

stantius, doe that which the heretikes of this our time, perswade the Kinges and Emperours that now are to doe, as the Arrians did those of their age: that is to take upon him the determination of matters ecclesiasticall, to make him selfe chief iudge bothe of the bishoppes and causes belonging to the church, called him that abomination of desolatiō spoken of by *Daniel* the prophet, and pronounced that for his so doing his impietie was such, as Antichrist when he should comme him self, should not be able to goe beyond: termed it a newe deuise brought in by the Arrians, and finally demaunded but one example *ab aucto condito*, from the beginning of the world, where by it might appeare that the doinges of the church should take their auctoritie from th' emperour, till Arrius his time.

Or *Gregorius Nazianzenus*, who told th' emperour, that by the lawe of Christ his power was subiect to his consistory, and that although he were an emperour, yet was he not withstanding a shepe of his flock. Or *S. Ambrose*, that bad the emperour set his hart at rest, and not to thinke that he had by the right of his crowne, any auctoritie in those matters that concerned religion: that his palaise belonged to him, and the church to the priestes. Or *Chrysostom*, who comparing the power of a King, with the auctoritie of a priest, calleth the one a prince as well

*Gregorius
Nazianzenus*

Ambrose.

Chrysostom.

as the other, and greater then he toe, by so much as heaven is greater then the earth, and addeth that god him self to witnesse the same, hath brought vnder the handes of the priest the head of the prince. For that saith he that is les-

*Homilia. 5.
de verbis
Esaie.*

Heb. 7.

ser is blessed of the greater. Who in an other place saith that the power which is geuen to priestes is such, as the like thereto was neuer giuen to Angels or Archangels,

*Libr. 3. de
sacerdotio.*

A PROVE OF CERTEYNE ARTICLES

feing that to none of them it was euer said: what so euer yow binde in earthe shalbe bound in heauen, or what so euer yow loose in earthe shalbe loosed in heauen. Or how wer it possible if this doctrine of our aduersaries wer true, to excuse *Damasce* for reprehending *Leo Isaurus* (as yow haue hard before) the emperour, and many a one more of the holie fathers, which for breuities sake I am here constrained to passe ouer in silence.

Leauing therefore our aduersaries thus at square, both with the old fathers and their newe doctours: it is high time good readers that I remembre to discharge my self of my promise, which was to laie before your eyes, such euidence as in this matter ether part had to bring for the selfe. Which as I haue for the catholikes according to my simple wit and pouer knowledge allreadie done: so shall I by goddes grace on the contrary parte for the protestantes and Huguenotes, faithfully endeuor to doe the like. And because, for that aswell of all the poisoned reasons touching either this matter, or almost any other at this day in question, the late apologie of the church of England (for so is it by th' authors termed) may well be called as it wer the some or abridgemēt, as also for that there is as it should seme and sence hath byn cōfessed, in it comō consent of all the fantastickall congregation, I meane of them that trouble Christes church in our countie of England: I could not me thought either for their part (which I couet to make as strong as the naughtines of the cause will suffer) doe better, or for mine owne assurance worcke more warily, then to take and cull out such proufes, as for the maintenaunce of their opinion they haue there heaped to gether. For them, because there I persua-

persuade my selfe the reader may finde, the verie force and strength of all that they haue for the selues in this matter to saie: as the place where bothe of good reason they should, and for their craftie conueiance I nothing doubt but they would, bring furth of their groundes the very best, if they haue any better then other. For my parte or rather for Christ and his churches whose quarell although farre vnworthy, at this time I susteine, it shall thus stande in steede, that if it fortune in your iudgements good Readers their said groundes and reasons to seeme such, as any good man, yea happely with some of them, some of them selues may mislike: they cā not yea flee to their olde starting hole that it is but one doctors minde, as they vse being sore pressed customably to doe, whereas the booke bothe by the manner of the publishing thereof appeareth, and sence hath byn acknowledged, to be no priuat mannes acte.

The first argument therefore of theirs, to proue that lay men in that they be kinges may take on them the ordering of matters in religion, that to them belongeth the auctoritie and oversight thereof, is taken frō the example of *Moyse*, who being a ciuile magistrat, receiued neuerthelesse at the handes of almighty god, bothe the charge and ordre of all the religion and ceremonies, deliuered the same to the people, and when *Aaron* being a bishop had contaminat the true religion by making the golden calf, he failed not sharply to rebuke and reprehend him therefore.

The first
argument
of the pro
testants.

Moyse.

To this argument good Readers which out of this example they frame, that therefore by good consequence it foloweth that the kinges, emperours, and other ci-

A PROVE OF CERTEYNE ARTICLES

uile magistrates of our time may doe the like, thus doe
 The an- we answer; that, that auctoritie which Moyses had ouer
 swere. the priestes, was not because he was a prince but in that
 Psalm. 94 he was a priest, as appeareth most euidentlie in the psal-
 me where he is so called.

The Re- But against this answer labourerh (as they say) with
 ply. toothe and naile, the author of that booke which wal-
 keth abroad in manie mennes handes, vnder the name
 of a harborough for faithfull subiectes. whose replie
 is this, that in that psalme how euer the olde interpre-
 tors haue giuen vs the word, the hebrue text hath *Cohanim*,
 a word indifferent to signify priestes or princes,
 and that therefore such as doe best vnderstand the tong-
 ue giue it thus: *Moyse & Aaron inter ministros eius*, Moy-
 ses and Aaron emongest his ministres. And to proue
 that it may well so be, the scripture he saith calleth
Dauid his sonnes *Cohanim* that is to saie ministres, for
 well he woteth that no man wilbe so fond to saie, that
 a kinges sonnes wer priestes: yea he addeth that the best
 emongest the Hebrues interpreting thiese wordes giue
 it in *Chorei Shemo: Moyse & Aarō inter eos qui inuocāt nomen*
eius, Moyse and Aaron emongest them that call apon
 his name. Thiese in effect be the reasons that moued the
 man to thinke that Moyses was no priest.

The solu- To be short. Whome he taketh for the best, or whome
 tiō, pro- he accōpteth for the worst in the hebrue tōgue, or what
 uing that his habilitie to iudge thereof is, I confesse in good fayth
 Moyses I knowe not. But of this I am well assured, that *S. Hierō,*
 was a *Pagninus* and (whose translatiō for his religion he nede
 priest. not to suspect, *Sebastianus Munsterus*, emongest all men
 taken for singulerly learned in that tongue) inrerpret
 the wor-

the worde to signify priestes. And if all this satisfie him not, the 70. interpretours translate it so. For these are their words: *Μωϋσῆς καὶ Ἀαρὼν ἐν τοῖς ἱερεῦσιν αὐτοῦ.* that is, *Moyse and Aaron in the nombre of his priestes.* And for so vndoubted a truth was it taken with *S. Hierom*, that he in the exposition of this psalme vsed these words. *Vterque* *Moyse scilicet & Aaron, domini aduentum sacerdotali præ-* *Hieron. in*
nuncio nunciavit. Bothe of them, that is to say *Moyse and Aaron*, did with their priestly voyce denounce before hand, the coming of our lorde. Now touching the indifferency of the worde *Cohanim* to signify a minister or a priest, we graunte it to be true: but that because in some one place it so signifieth, it ought therefore so to be expounded in this, that we utterly denie. And for proo- *Psalm. 98*
fe hereof we bring *Abrahamus Esdras*, amongst the olde *Rabbini* called *Sapientissimus*. He expounding this place of the psalme, calleth *Moyse and Aaron* by the name of priestes. And because no man should cauil about the ambiguitie of the worde *Cohanim*, he graunteth it to be a worde doubtfull. But to take away all such ambiguitie, and to make vs assuredly vnderstand when it signifieth this or that, he giueth this rule, that being ioined and applied to the name of god, or any thing to him belonging (as here it is) it signifieth allwaies a priest: but otherwise referred to prophane thinges, a minister: as maie be answered of *Dauids* children in the second booke of kings the .8. chapter. And surely so long as he standeth upon his bare vauntes of the best without naming at all any: I see no cause but that we may well rest in that interpretation which these fower, for their knowledge in that tongue of the learned sort accounted most excel-

A PROVE OF CERTEYNE ARTICLES

lent, beside the nombre of the. 70. interpretours haue deliuered vnto vs, especially seing that interpretacion which the very best emongest the Hebrues he saith haue giuen apon that place, that is, *Moyse* and *Aaron* emongest them that call apon his name: I thinke to him that considereth well the wordes that followe *Et Samuel inter eos qui inuocant nomen eius*, will seme and proue to be euen the very wurst. But because yow shall well perceiue that *Moyse* was in dede a priest, beside the testimonies allready brought furth, I shall here alleage certain other to proue the same.

Psalm. 98 First *S. Austen* writing apon the same psalme where bothe he and *Aaron* ar called priestes, maketh as it wer ageinst the priestehood of *Moyse* a certain obiection, and afterward concludeth that *Moyse* was not withstanding a priest. His wordes ar thiese: *Ibi quidem non videtur sacerdos esse nisi Aaron. Aperte enim in illis literis Aaron nominatur sacerdos dei. De Moyse non ibi dicitur quod sacerdos erat. Sed si hoc non erat, quid erat? Nunquid maior sacerdote esse poterat? Expropriat psalmus iste quia et ipse sacerdos erat. Moyse et Aaron in sacerdotibus eius. Ergo erant illi domini sacerdotes.* that is to say, there it semeth that there was no other priest but *Aaron*: for in that place is he plainelie named a priest, but of *Moyse* there is no such word. But if he wer not a priest, what was he then? Could he be greater? The psalme vttereth that he was a priest: *Moyse* and *Aaron* emongest his priestes. They wer therefore both our Lordes priestes.

Here I beseeche yow good readers behold the false and vneuen dealing of an heretike, the author of the harbourough, of whom a little before I made mention. He min-
ding to

ding to elude this manifest exposition of S. Austen, answereth in this manner: that S. Austen was ignorant in the Hebrue tongue, whereby being easely deceauid and wrapped in thiese two places of scripture, wherein there seemed contradiction, he leaueth them at a iarre as he found them, the one to saie he was a priest, thother to saie that he was none. Which manner of interpretation and reconciling of scriptures how it is to be liked, he leaueth he saith to the learned reader to iudge.

For answer to this mere cauillation of this vaine iangler before I procede any farder, because he shall not abuse S. Austens ignorance in the Hebrue tongue to the deceauing of yow good readers, yow shall vnderstand that S. Hiero was not ignorant therin, and yea doeth he so expounde the place. The .70. interpretours chosen and picked as it wer out of the best learned and cūningest in that tongue (by all likelihood) that could be found: *Sanctes Pagninus* and *Sebastianus Munster*, yea that most learned *Rabbine, Abrahamus Esdras* a Iewe born, wer not ignorant but pearlesse Paragōs therein, and yea doe all thiese expound the Hebrue word to signifie priestes as Sainct Austen doeth. And where he saith that S. Austē being thus wrapped in thiese two contrarie textes, was driuen to leaue them as he found thē, the one to saie he was a priest, thother that he was none: in th'one he hath belied the holie scriptures, in thother he hath sclaundred that holie and learned bishop. For where, or what scripture saith, that *Moyse* was no priest (as he saith that one texte saide he was, an other that he was none?) Let him show somme such scripture, or elles hath he lied apou the scripture. He may show I confesse where the scripture (as there apou

A PROOF OF CERTEYNE ARTICLES

S. Austen made his obiection) speaking of him, calleth him not by the name of a priest: which in many other places it doeth also of *Aaron*. Is this therefore a good reason to saie? The scripture in that place made no mention that he was a priest: therefore it saied that he was none. Yea truelie, euen as good as is this. The scripture maketh no mention that th'apostles wer euer baptized: therefore it saith that theie neuer wer baptized. Or doe thiese textes make anie iarre, the one affirming the other denieng, to saie *Aaron* the priest in one place, and *Moyſes* and *Aaron* his priestes in an other? But as this is a lewd lye, so to goe about to note S. Austen to the world of such ignorance in the scriptures, as though he had not byn able to vndoe this simple knot (a knot if it be) but was forced to leaue the two places at a iarre vnreconciled: I can call it no better, but euen by the name of wilfull malice. As appeareth by that, that guilefully in alleaging after their māner without cotatiō, (the easelier thereby to deceaue the reader) this place of S. Austen: he left out thiese later wordes, *Ergo erant illi domini sacerdotes*, therefore they wer (*Moyſes*, and *Aaron*) our lordes priestes.

Now here note I beseeche yow diligently that ar of the learned sorte, thiese wordes of S. Austen, which import in them thus much. It maie seeme saith he, to some man, that *Moyſes* (because the scripture nameth there onelie *Aaron* by the name of a priest and not him) wer no priest: but of them that so gather I would know, if he wer no priest what he was then, whether they can make him King, Emperour, or any thing that should be greater. And although the scripture in that place doe not call him by the name of his office, yet neither doeth it therefore deny him

him to be a priest, nor we are destitute of other places to proue the same by, as namelie this psalme, wherein expres-
selie he is so called. Wherefore seing neither that place or
any other, doe saie that he was not a priest, and there is
plaine scripture that doeth call him one: I maie boldelie
conclude, *Erant ergo illi sacerdotes domini*. Therefore they
wer bothe our lordes priestes.

This is (no dout) the true sense of S. Austē's wordes, whe
rebie yow maie see how greate the difficulties wer, in
which he was wrapped, and how he woud him selfe out.

But then saie this stout champion, there wer two
high priestes at once, which could not be by the lawe, and
also *Moyse* must nedes be inferior to *Aaron*, because *Aa-
ron* and not he, is there called the high priest.

This obiection hath in dede a shewe of somewhat,
although in their manner of gouernemēt, to haue manie
heades wer no greate absurditie at all. But to this obiec-
tion answereth most fully S. Austen him self in an other
place, after this sorte. *Cum ergo videatur, &c.* Seing there-

fore that the highe priesthood, seemeth to haue be-
gonne in *Aaron*, what thincke we that *Moyse* was? If he
wer not a priest, how did he the all those thinges which
he did? If he wer, howe say we that the high priesthood
began in his brother *Aaron*? Although the Psalme also
where it is saide, *Moyse* and *Aaron* amongst his priestes,
doeth remoue all cause of doubt, affirming that *Moyse*
was also a priest. Wer they therefore *Moyse* and *Aaron*,
bothe chief priestes, or rather *Moyse* the chief and *Aaron*
vnder him? yea *Aaron* also the chiefest in respect of the
bishoppes apparell, and *Moyse* the chief in respect of a mo-
re excellent ministry. For at the beginning was it said to

In questio.
Sup. Lenit.
Lib. 3. cap.
23.

By the bis-
shoppes
apparell
vnderstand
the execu-
tion of the
things be-
longing
thereto.
Exod. 4.

A PROVE OF CERTEYNE ARTICLES

Hovv
Moyſes
was chief
and hovv
Aaron.

Moyſes of Aaron. He ſhall be thy director in thoſe thinges that ar to be handled with the people, and thow his, in ſuch buſines as is to be done with god.

Hetherto S. Auſten, by whome we learne that it is no abſurditie, that two ſhould be chief in two ſeverall reſpectes, the one in ouerſeing and preſcribing what ſhalbe doē, th'other in practiſing, and putting in execution, the thinges preſcribed: the one abſolutely without relation, the other in a reſpect by a compariſon. As in the newe lawe (a figure whereof diuerſe well learned mē haue expounded this prieſthood of *Moyſes* and *Aaron* to be) Chriſt we ſee, is of his church onely, ſimply and abſolutely the head: *Peter* and after him his ſucceſſors, no otherwiſe but in compariſon of other inferiour membres. *Moyſes* as he was with god more familiar thē anie other, as he receiued immediatly (without the help of anie other inſtrument to conuey it by vnto him) from the mouthe of almightie god his holie will and pleaſure: he was there is no doute thereof, the high and chiefeſt prieſt. *Aaron* alſo, as he was by almightie god choſen to publiſh to the people thoſe thinges which *Moyſes* had giuen him in charge: as he offered the ſacrifices and executed the ceremonies, he had alſo therein the ſouereintie and ſuperioritie.

And thus much for anſwer to that obiection made of two high prieſtes. But to make this matter more euident and to folowe my purpoſe, this is not ſainct Auſtens minde alone, that the man ſhould ſo fret and fume at him therefore. For *Gregorius Nazianzenus*, hath of *Moyſes* and *Aaron*, in plaine wordes, that they wer both the prieſtes, and allegeth to proue it (as ſainct Auſten did) the Pſalme where they ar ſo called, with diuerſe other

In oratione
quā habuit
in preſent.
Geger. fra.
vris Baſilij
de Moyſe
or Aaron.

other auncient writers whome because I take the case to be cleare emongest the learned I here forbear to alleage: and am for this tyme contented (to giue to our aduersaries the larger scope) to put the case as though *Moyſes* had being no priest, corrected and reprov'd *Aaron* that was one, that he prescribed to him what he should doe, that he made him priest as it appeareth by the scriptures he did. The which imagined to be true, I aske this question, whether it doe therefore folow that princes being lay men, may at this day in matters of religion, comptroll the bishoppes, and prescribe vnto them what ordre they shall obserue and folow therein? whether they maie also giue ordres to priestes, and consecrate bishoppes now, because *Moyſes* consecrated *Aaron* then? No trulie if yow will beleue *Iohn Caluin*, it is an vntrue and a false collection. For that *Moyſes* saith he, *Leuit. capit. 8.* had bothe the charges, that is of thinges aswell ecclesiasticall and spirituall as ciuile and politike together: to that I answer that it was done first by miracle, and secondarily that that was but temporall, till such time as thinges wer better staied. For afterward saith he, as sone as god had ordeined a forme such as he would should continue, there remained to *Moyſes* but onely the ciuile gouernement, concerning the priestehood, it was necessarie that he should resigne that to his brother *Aaron*. And good reason whie, for it passeth naturall power that one man should susteine bothe the charges. *Lib. Instit. 4. cap. 11. Sect. 8.* Hetherto *Caluin*. *Caluins answer to the objection of Moyſes.*

Now if it be so that this auctoritie of *Moyſes* cam to him by miracle, or that he had it by especiall commission, then can we not yow wot, of either of these two cases

A PROVE OF CERTEYNE ARTICLES

gather a necessary consequence. And thus might we answer our aduersaries good readers, euen by their owne Doctour. But cleauing to the scriptures, and auncient fathers of Christes church, we hold the first opinion that *Moyse* was a priest, and that in that respect he had auctoritie ouer the priestes, and not as he was a prince.

The secō-
de exam-
ple.

Iosue.

The next example that they alleage is of *Iosue*, who being also a ciuile magistrate, receiued (they saie) at the time that he was appointed to gouerne the people, expresse commaundement and by name, of religion and worshiping of god. But by what wordes that would I faime knowe. For in that chapitre by them in their apologie alleaged, can I finde no wordes wherebie there might be grounded in temporall men, as we call them, or ciuile magistrates anie such auctoritie ouer matters of religion, as they labour to induce. For first this is out of all question, that in one of these two sentences it is which I shall here alleage, or that elles it is not there to be looked for. The first of the which two is this: *Confortare & esto robustus &c.* Be of good comfort and be strong, that thou maiest kepe and doe all the lawe, which *Moyse* my seruant hath commaunded the. Swarue not either to the right hande or to the lefte, that thou maiest vnderstande all thinges that thou doest.

Is there here good readers any auctoritie giue to meddle with religion? was there not as much as this cometh to, saied to euery one of the children of *Israell*, that they should trulie obserue the cōmaundementes giuen to the by *Moyse*? Is there not as much saide to euery one of vs touching the obseruing of the commaundementes of almighty god? and yet had neither the children of *Israel* then

then, nor we nowe, auctoritie ouer religion pardie. The other sentence is this. *Non recedat volumen &c.* that is to saie: let not the booke of this lawe departe from thy mouthe, but thou shalt spend thy time bothe nighte and day in the meditation thereof, that thou maiest kepe and doe all thinges that ar written therein. The thou shalt shew directe thy waie and vnderstande the same.

Where I pray yow is Iosua here cōmaunded to meddle with religiō? in that that he is bidden to study the scriptures? Now surelie that is far fetcht and nedeth no greate refutacion. For this know I well will they graunte, and for a *maxima* and very principle is it holden in their religion, that thiese wordes pertain to euerie man a like, aswell to the cartar as to the king or duke, and make as much for the one to be a king, as theie doe for the other to entremeddle in the order of religion. Well may euery man and easelie perceiue, how much they would haue triumphed, if they had had but one suche texte to serue their purpose for kinges, as the catholikes haue for priestes out of the holie scriptures many. If they could haue founde but one place in all the whole corps of the scriptures, where had bene saide that the lippes of the ciuile magistrate should kepe the knowledge of goddes moste holie will and pleasure, and his mouthe be the treasure of the same, as is saide of the priestes: O lord howe is it likely that their lippes, mouthes, and tongues should haue sowned and clattered thereof long before this, that ruffle so with the example of *Iosue*, because (or for no cause) that he was willed to study the scriptures? dissembling in the meane season the. 27. cha. of the booke of *Numeri* where in plaine wordes it is to be found, that *Iosue* was subiect
to *Elexa-*

A PROVE OF CERTEYNE ARTICLES
to *Elexarus* the high priest, at whose bidding the scripture
saith he should goe furth and come in, he and all the
children of Israel.

The 3. ex-
ample.

1. Paralip.
cap. 13.

2. Paralip.
cap. 15.

The bring-
ing home
the arcke
vnto the
priestes
acknow-
leged by
Dauid to
be an vn-
lawful act

2. Paralip.
cap. 15.

It foloweth, that king *Dauid* brought home the ar-
cke, restored religion, was present not onelie as to ad-
monishe or encourage them that accompanied it, but
deliuered also to them psalmes and himnes, disposed the
order of euery thing, instituted the ceremonies and
solemnitees, and ruled after a sorte the priestes. That *Da-
uid* brought home the arcke it can not be denied, to the
house at the least of *Obed Edom*. Although in an o-
ther place we reade, how *Dauid* being strooken with a
merueilouse feare, for that which so latelie before he
had sene happen vnto *Oza*, for the onelie staieng (being
no priest) th' arcke, which otherwise was in greate daun-
ger to fall: he would not presume to carie the same into
the tabernacle prepared to receiue it, but called vnto him
Sadock and *Abiathar* the priestes, willing them in ex-
presse wordes to carie it to the place appointed therefore,
lest happely god might strike them once again, for doing
the like vnlauffull acte to that, which thorough their ab-
sence before they had done. He made psalmes and
wrote himnes to the glory and praise of god. And who
is there I praie yow, that at this day forbiddeth anie prin-
ce or king to doe the like? He appointed and esta-
blished to serue the temple for euer, some to sing, some
to plaie on the organes, some and a greate some, the
scripture hath fower thousande, to kepe the doores. And
what conclude they hereof, if *Dauid* had appointed
plaiers and singing men as he did not, but willed the
chief of the *Leuites* to appoint some of their brethern
thereto?

thereto? that therefore he was chief gouernour in all causes ecclesiasticall. O what newe logick is sodenly sprong vp with their newe diuinitie. How manie notable Kinges hath our littell countrie had, which in their daies haue established for the like purposes like foundations, by our aduersaries at this daie almost all ouerthrowen, of whom no one euer by this meanes, thought him selfe anie thing the more auctorised, to gouerne in matters of religion the cleargie of his countrie. But for this example that which I haue allreadie saide maie suffice, bothe because I thincke they leane not much theretoe, for that theie can shoue no greate store of Kinges, yea I maie be bould to say none at all, by them perswaded to builde anie churches, or to establish anie fundacions of such as shoulde there continually serue god, and also for that the place it selfe (howe euer in the apologie the conclusion conteine more then the premisses) semeth not to be brought in directly to proue any such thinge. For our apologie which alleageth it, hath onely, *& quodammodo præsunt sacerdotibus*, that is, and in a māner or after a sort he was aboue the priestes. And therefore will I procede to their other examples.

Salomon (they say) builded and dedicated to god a churche, made to the people an oration concerning religion and worshiping of god, deposed *Abiathar* the bishop placing *Sadoc* in his roome. *Salomon.
3. Reg.
Cap. 8.*

Ezechias purged the temple, commaunded the lightes to be kindled, encense to be doen and sacrifice offred, after the old accustomed manner: finally the brasen serpent which was then worshipped by the people, to be vtterlie taken awaie and broken all to fitters. *Ezechias
4. Reg.
cap. 18.*

L

Iosaphat

A PROFFE OF CERTEYNE ARTICLES

Iofaphat.

Iofaphat toke awaie the hilles and wooddes whereby the people was hindred from the common temple of Ierusalem.

Iofias.

Iofias warned the priestes and bishops of their duties.

Ioas.

Ioas restrained their riot and insolency: and last of all,

Iehu.

Iehu put the wicked prophetes to death.

These be th'examples good readers which the aduersaries to the truthe bring for the maintenaunce of the contrarie, out of the old Testament. Which manner of reasoning from examples in that age vsed, if it might be at these daies in all pointes lausfull to folow, what and how houghe a nombre of inconueniences, might by iust consequence thereapon be easelie grounded and brought in, I nede not here to reherse, anie man but meanelie exercised in the holie scriptures may with him self easely conceiue. If the miracles, examples significatiue, and singuler priuileages, doe, practised and graunted in that age, might without any daunger, aswell be to the present estate of the church which now is, drawen, applied and accomodate, as the morall preceptes of that lawe maie and ar:whie haue not then the Kinges now a daies, as many wiues as had King *Dauid* then? why should it not be as lausfull for the cleargie (I will not onely say to admonishe and reprehend) to put Kinges doing amisse at this tyme to death, as it was at that for *Samuel* to cut in pieces with his owne hâdes, the body of *Agag* king of *Amalech*? why not for thē to depose kinges, aswell as kinges to depriue them? For if they bring to vs th'example of *Salomon*, who deposed *Abiathar* the priest, and placed *Sadoc* in his rounge, they shall heare of vs again, that *Samuel* by gods own cōmaudemēt pronouced *Saul* depriued of his kingdome,

1. Reg. 15.

1. Reg. 15.
Ch. 16,

dome, and settled *David* in the same. *Phinees* being a priest, killed with his dagger the Israelite and the Madianite as they filthely abused the selues: and haue priestes therefore at this day thinck we like iurisdiction? Or would god (is it likely) praise him for the doing that would now we doe the like, as he then did him? No no good readers, they treade not vprightly that so interpret the scriptures. And thus yow see howe generally all these examples and auctorities, being euen after this sort answered, make no more for kinges to rule in matters of religion, then other places doe for the cleargy to depose kinges, or to kill them, or other doing amisse.

But to descend nowe more particularly to the seuerall examination of these examples. I would gladly aske this question of some of these our newe *Rabbines*, that being graunted to them by the way of reasoning which theie presuppose, that is, that king *David* entremedled in th'affaires of religion, how this argument holdeth not withstanding: *David* being bothe a king and a prophete had the rule of religion. Therefore the kinges of our tyme must haue the like. And in deede thus must they reason, if they will reason trulie. For so was king *David* they can not all deny it. And as well am I able to proue, that if he had any such power it was because he was a prophete, and not in respect of his kingedome, as they shall euer be, to proue the contrary. So that to make this reason of theirs haue, yea seeme to haue, some apparence of truthe, of two thinges must they nedes doe one, that is either proue our kinges nowe a daies prophetes also, or *David* in his daies to haue bene but a king simply.

In *Salomon* also, is the case trowe ye all so cleare as

L 2 they

A PROVE OF CERTEYNE ARTICLES

3. Regum.
cap. 1.

they make it? For touching the deprivation of *Abiathar* the priest, to that I answer, that as in breaking the wicked packe of *Adonias*, *Abiathar*, and other their complices, who had conspired to haue put *Salomon* beside his kingdom: he vsed the counsell of *Sadoc* and *Nathan* to defeat them: so vsed he their auctoritie and ministry to punish them. Nor it forceth not, that the scripture saith. *Eicit ergo Salomon Abiathar vt non esset sacerdos domini*, therefore cast *Salomon Abiathar* out, that he should no longer be our lordes priest, as though that therefore it wer his own deede, and could be doen by no other, seing that that is a phrased of speche common not in the scriptures onelie, but in common talck also: as if for example a man should say, that *Queene Mary* (whose soule god assoile) depriued *Thomas Cranmer* of the archebishopsrick of *Cantorburie* (whose treason also ageinst her was no lesse then that of *Abiathar* ageinst *Salomon*) he should not say a misse. And yet was not she god wot the chief doer thereof, but an instrument ioining with the pope in the execution of his determination, touching the rooting out of that wicked membre. So saie we in like manner that the prince hath made such a man bishop, when in verie dede he onely commended him by his lettres or worde, leauing the free election notwithstanding to them, to whome of right it apperteineth, as this placing of *Sadoc* in *Abiathars* office may welbe vnderstande.

Heelestastici
cap. 48.

To th'example of *Ezechias* I answer with the scripture, that of all those thinges here reherfed, and what so euer elles may be, he was onelie the executor, the counsell and ordering thereof, comming alwaies from *Esaias* the prophete: Who as the mouth commaunded the arme, that is

that is the prince, to doe and put in execution this or that. In like manner I answer to the example of *Iehu* who killed the wicked prophetes, but by thaduertisement and sentence as it wer first giuen ageinst them, by *Helixens* ^{4. Reg.} the prophete, sent to *Iehu* as king, by him to be put in ^{Cap. 9.} execution.

How *Iofias* warned the priestes of their office and duety, it appeareth in the fourth booke of the kinges, ^{cap. 22.} where he required the priestes to demaund at goddes handes counsell, what he and his people should doe: so that what so euer he did also, he cā be counted no otherwiseto haue doen, but as a ministre, upon theaduertisement and relation of the priestes.

Nowe as for *Iosaphat* and *Ioas*, if th'one ouerthrewe the wooddes and hilles where the people lurked from the temple, the other warned the priestes to see better to the reparation of the same: what greate matter is this I praie yow? or how doeth this proue that kinges ought to haue, the chief rule ouer the church? If princes that haue byn in times past, had so well looked in this point to their duetie as of right they ought, and all good men wishe they had: if they had scoured your luskies corners, and ouerthrowen the wooddes, the blinde cellers and rotten barnes, in which yow first vttered your poisoned doctrine: neither had that made thē rulers of the church but faithefull and trusty ministers, nor yow byn here now, to trouble the church of god as yow doe. As if on thother side, they had also folowed th'example of *Ioas* in calling upon the reparation of goddes house, neither would any good man haue found faulte therewith all, nor any wise man haue thought, that this should ha-

A PROVE OF CERTEYNE ARTICLES

ue made the the chief gouernours in religion: nor finally
so many churches lien at this day flat on the ground, so
many monasteries in which god was serued and the
poor relieued, made stables for horses, housen for shepe,
or sties for swine.

4. Reg.
Cap. 12.

And thus may yow see good readers, that all thiese
examples alleaged by our aduersaries ar to no purpose, as
of the which some, as of king *Dauid* (who was not a
king onely but a prophete also) containe a manifeste
fallacie, other as that of *Iosue*, that he should receiue es-
peciall commaundemēt of almightie god to meddle with
religion, an impudent lie: some as of *Salomon*, *Ezechias*,
and *Iehu*, a figure or phrased of speche, as by the scriptures
I haue proued, and as of *Iofias* may be also truely an-
swered, who enterprised nothing, before he had caused
the priestes first, to goe and consult what he should doe:
and other some such, as of *Iosaphat* and *Ioas*, as no man
euer denied to kinges, yea many wishe that in the pra-
ctising thereof, they had in times past, and at this daie
also would, shoue them selues much more forward then
they haue or doe. And last of all yow may see, that all
wer it so that euery example had plainly concluded
their intention, that yet it is no good reason to say, that
therefore our kinges nowe a daies must haue the like
auctoritie: no more then this, that if *Moyse* had byn no
priest, it should folow that other temporall gouernours
might consecrate bishoppes, because he did being none
consecrate his brother *Aaron*, or that because *Dauid* had
many wiues, therefore our kinges also maie: or the cle-
argie put to death kinges because *Samuel* did, or priestes
kille adulterers after th' example of *Phinees*, or one spoile
an other

an other (I meane of them that be of contrarie opinions *Exod. 3.*
in religion) because the children of Israel spoiled the *Ex. 12.*
Egiptians.

And here there cometh to my remembrance an other
cause, why that reason of theirs should be naught which
is this, that the priestehod of the Iewes was altogether
carnall and fleshelie, and might therefore the rather be
subiect to the kinges, whereas the priesthod of the ne-
we testament is so much more excellent then that, as by
how much the matter and obiect about which it is oc-
cupied, the head, author, and chiefe priest thereof (which *Psalms.*
is no other then Christ him self the eternall priest ac- *109.*
cording to the ordre of *Melchisedech*) doeth far sur-
mount either the matter, the priest or priestehod of
theirs. Which thing *S. Petre* did not obscurely signify by
these wordes: *vos estis regale sacerdotium* yowe ar a kingelie
priestehood. as who should say the priestehood before *1. cap. 2.*
was not kingly, for that that kinges ruled ouer priestes,
but nowe is the priestehod kingly, for that to it be subiect
euē kinges them selues. Which neither is any such grea-
te absurditie (if we indifferentlie wey the matter) as some *That kin-*
men would haue it seme to be, considering that *Ignatius* *ges should*
disciple to *S. Iohn* the euangelist, that all the auncient *be subiect*
fathers, doe most plainly affirme the same: neither yet *to priestes*
anie greate reason why thiese wordes should be to any *no absur-*
man cause of offence, seing that when all is counted, *ditie at*
this honor of gouernement resteth not in the priestes,
but goeth farder to god him self whose ministres they ar:
as contrarywise the dishonor, the contumelies and re-
proches doen vnto them, ar doen also to Christ as him
selfe witnesseth. *Qui vos spernit me spernit*, he that dispiseth *Luce. 10.*
yow

A PROVE OF CERTEYNE ARTICLES

Lib. 4.
histor. sue

Josephus lib.
antiq. 11.
cap. 16.

Origin. con-
tra Celsum
lib. 5.

Alexanders
reuerence
towards
the high
priest.

yow dispiseth me. The which thing I would to god our aduersaries which glory so much of the name of Christians, vaunt them selues of the knowledge of the gospel, would not thinck scorne to learne by the exāple of a pagane and infidell, I meane *Alexander* the greate. Who although he wer by religion an ethnike, by nature intollerably proude, so that not contentid as *Quintus Curtius* writeth of him, to be born of the race of mortall men, he cōueighed his petigrue frō the goddes, not suffering but commaunding also, that apon peine of his indignation all men should call him the sonne of Iupiter: and to encrease the more that naughty humor of his, and to poure as the prouerbe is, oile in to the fier, by fortune so happy, that the whole worlde was in a manner, by the dent of his sword conquered and brought vnder, that at his name the proudest tirants trembled, and barbarouse nations stooped: he yet all this notwithstanding, being such and so mighty a Monarche, when on a time he should entre in to the citie of Ierusalem, as sone as he once perceiued *Iaddus* the highe priest comming towards him, fell downe and reuerenced him. Whereat whē *Parmenio* one of his trusty friendes marueiling not a little, had demaunded of him, why he whom all other men worshiped, and had in reuerence, did worship the prince of the Iewish priestes: his answer was, that he worshiped not him, but god whose minstre he was.

By this which hetherto good Readers yowe haue hard, forasmoch as it appeareth, that our aduersaries stād alltogether destitute and as it wer naked, of such prouision out of the scriptures, as with the vaine title whereof, they perswaded them selues their part to be well bouldred,

sted, and them selues against all that would mainteine the contrary, sufficiently furnished: it remaineth nowe, that I first bring furth to yowe such examples, as hatting happened in Christes church since his departure hence and his apostles, they alleage for them selues: then after, that I refell the same, and proue that they make as little or lesse for their purpose, as doe the other before brought furth of the scriptures.

And first for *Constantinus* the greate, although by consent of all historiographers it be well knowen and most apparent, (as before hath byn showed) howe farre he was of all other, from that vnlaifull desier of entremeddling in matters of religion: yea for asmuch as the impudency of thiese men is such, that they ar not ashamed to abuse his name amongst other, for the maintenaunce of their opinion, and that they labour to make him a pillar to susteine and hold vp their rotten building, alleaging his calling together of the council of Nice, his sitting there presently with the bishoppes and fathers, his admonishing them how to procede, that is according to the doctrine of the prophetes and apostles: I will first answer thereunto, and after procede to the rest.

Constantinus the truth is, called together to the rooting out and vtter extirpation of the heresie of *Arrius*, that greate and famous councill of Nice, as after him did diuerse other good emperours, diuerse other. But neither of this acte of his, or that of theirs can any man rightly gather, that either the one or the other had ouermatters of religion anie thing thereby the more auctoritie. But euen as the handes or armes reaching a thing far of, ar when it is brought nearer to sight, nothing thereby

Exam-
ples
brought
by the
protes-
tants.

A simili-
tude.

M. the mo-

A PROVE OF CERTEYNE ARTICLES

the more authorised to iudge of the value and goodnes thereof, to dispose howe it shalbe ordered, but that remaineth still in the head by whose counsell and commaundement the handes and armes reached it thither: euen so in this case maie it be saide. In Christes church there is, and as it hath bene before proued necessarily must be one head. As there is a head, so is there a bodie, armes, legges, and other membres answering to the same. Emongest the which, princes and kinges haue of our elders not amisse, bene termed the handes and armes to aide and succour the head. If nowe the bishoppes of Rome for the time being (for theie ar vnder Christ the true heades of this church, as hereafter by goddes grace I shall make it moste manifestly appeare) haue emongest so many enemies and backefriendes as Christ and his gospel had, bene glad to bid the handes doe their dutie, to call to the emperours and kinges for help which had so long hindered, if by this meanes they compelled them to comme in for feare of the temporall sword, who feared not the spirituall: if theie vsed this rigorouse meanes where lenitie could haue no place: who is so voide of wit to thinke, that princes had thereby auctoritie ouer religion?

Nae but *Constantinus* (saith our apologie) did not onelie call together the counsell of *Nice*, but he sat in the same with the bishoppes, nor sat there barely as a cipher, but warned them how to procede by the scriptures. Here marcke diligently I beseeche yowe good readers, either the manifest malice of them that wittingly mangle the holie histories, or intollerable folishenes which alleage that that theie neuer them selues sawe, but onelie haue by reporte of others: or last of all their grosse ignorance,
that

that thinck they haue to doe with them, who without
anye farder searching of such places as ar by the alleaged,
will streight waies giue full credit to their bare honesties.

Eusebius who writeth the historie of *Constantinus*, and
whole discours of his life, witnesseth, that comming in-
to the councell last of all, hauing prepared ready for him
a seate lower then any of the rest: he would not before
sit downe in the same, then first he had asked of the
bishoppes and they graunted him licence so to doe.

*Libro. 3. de
vita Con-
stantini.*

*Cōstanti-
n⁹ vvould
not sit in
the coun-
cel vvith
the bis-
shops be-
fore he
had asked
leauē of
them, so
to doe.*

*Lib. 1. capi-
te. 8*

*Hist. eccles-
trip. lib. 2.
Cap. 5.*

The very same doeth *Socrates* report of him, and euen
he out of whome the apology alleagerh this example,
Theodoretus him self: whose wordes ar these. *Minore verò
sede quàm alijs posita, in medio eorum sedis, primò tamen petens
sibi hoc episcopori iussione concedi.* And hauing (that is to say)
appointed for him a place or seate meaner then any of
the other, he sat him down in the midst of them, de-
siring yet first, that by the commaundement of the bis-
shoppes it might be graunted him so to doe. If this be
true (as if the histories and olde recordes doe not witnes
the same then let me neuer be farder beleuid) what mea-
neth then this lieng generation to bring in for example,
to susteine and vphold their wicked doctrine, this vertu-
ouse emperour *Constantinus*? then whome if they would
haue laied all their heades together for that purpo-
se, they should neuer haue founde one, whose doings
and whole life had mademore for vs, or more ageinst
them.

If he wer chief of the councell, and ruled all as theie
say, why had he in that place (where by all likelihood
there lacked nothing that pertained to semelie ordre) a
seate lesse statelie then his inferiours? Places ar I knowe

A PROVEE OF CERTEYNE ARTICLES

of their owne nature thinges indifferent and of no grea-
te account. yea haue there at all times, in all ages, and
emongest all men, bene taken for meanes to distinct ac-
cording to their worthines in degre, one from an other.
So that it can be to no man doubtfull, but that, if of the
councell gathered and assembled together he had byn
the head and chief, there should haue byn prepared for
him, if not a seate such as might by the maiestie aboue
the rest well haue declared the same: yet at the least such
a one, as should not by the basenes thereof compared
with thother, well and plainly haue proued the con-
trary. If the whole some and ordre of religion belonged
to him being th'emperour: Why then in that place whi-
ther they wer all for that purpose (to entreate of religiō)
assembled, had the head of that parle, no place but by li-
cence? why asked he leaue of the bishoppes to sit in the
councell and not rather they of him?

Yea but he warned the bishoppes, how they should
proceede in the councell, that is, by the doctrine of the
prophetes and apostles. If they would here haue delt
truly, and vprightly with vs, and not rather haue fo-
llowed their father in lieng and patching they would not
haue reherfed *Gloria patri* without *Sicut erat*, nor taken a
piece that seemeth to make for them, leauing out that
which maketh against them. But because they ar sworn
to be true to their occupation and so maie not: I, who
I thanck god therefore, am none of the company, will
take the paines to stoope, and doe it for them. It folo-
weth in *Theodoretus* after he had mentioned the oration
which Constantin had in the councell: *Hac & his similia,*
tanquā filius amator pacis, sacerdotibus veluti patribus offerbat.

These

These wordes and such like, as a sonne that loued peace, he offred vp to the priestes as to his fathers.

Lo good readers, was not here trow yow a greate president for our Emperours and kinges to meddle with the ordre of religion? Well he was as the histories beare witness, the first christian emperour that openly professed the faithe and name of Christ (for of Phillip the histories make no greate accompt) and before that time the church was gouerned, either by infidles and tirantes, as *Nero*, *Domitianus*, and such other: or by priestes, or by none. And this was the very cause that they would so faine haue wonne to their parte, the first Christian emperour.

The church
gouerned
before
Constantinus
time, either
by priestes
or by infidels
or by none.

The next example that they bring, is of *Theodosius* the emperour, that he not onely sat amongst the bishoppes, but was also the verie chief of the conference, betwene the Catholykes and the Arrians. That *Theodosius* did in this matter nothing of him self, but all by the counsell of *Nestarius* the B. of *Constantinople*, had not our aduersaries, as they did before in the example of *Constantine*, mangled the historie, any man might easely haue perceiued. For reade the beginning of the chapter, where this matter is mencioned, and yow shall finde, that *Theodosius* called to him *Nestarius* then B. of *Constanti-*

Hist. eccl. trip. li. bro. 9. cap. 18.

nople, asked of him his aduice, what ordre wer best to betaken, for the appeasing of that schisme which then so miserably troubled the church: and finallie embrased him self, and commaunded all other to receiue, the same doctrine, not which him self had determined to be true, but which *Nestarius* and the other catholyke bishoppes had deliuered and commendid to him. And truly maruell

A PROVE OF CERTEYNE ARTICLES

Concilium
Aquilien
se.

had it byn if he had otherwise doen in matters of religion any thing, to the preiudice of that auctoritie, which bishoppes and priestes of right ought to haue in those matters: who at other times had so often declared his minde perswaded to the contrary, and namelic in that conncell that he caused to be assembled at *Aquileia*: where in the sommons of that Sinode he openlie protested, that controuerfies arising upon matters of doctrine, can not be better tried, then by being referred to the bishoppes, that they quoth he, from whome the very groundes and principles of doctrine haue proceeded, may if there fall out anie doubtles, dissolue the same. For the which wordes, being afterward reherfed in the counsell, it appeareth how greatly *S. Ambrose* praised him, when he saide openlie. Behold what ordre the christian emperour hath taken. he will not doe anie iniurie to the priestes, he referreth to the bishoppes the interpretation of all doubtles. If *Theodosius* had taken apō him to iudge in matters of faithe, being a lay man, coulde *S. Ambrose* thinke yow that florished vnder him haue byn ignorant thereof? If he could not, would he haue praised him for that he did not? would he haue asked of *Valentinianus* the yonger beginning in his youthe (although he after repētid) to encroche apō the spirituall limites and iurisdiction: *Quando audisti clementissime imperator in causa fidei Laicos de Episcopo iudicasse?* when did yow euer heare most gentle emperour, that in matters of faith lay men, haue iudged of the bishoppes doinges? Might he not haue answered, (if it had bene as our aduersaries say) I haue not hard one lie but knowē also by experience, that mine owne felowe in the empire *Theodosius*, hath doen so, So that hereupon

Lib. 5.
epist. 32.

we may

we may be bould probably to conclude (S. Ambrose vertue, wifdome, lerning, long experience and greate practife in Chriftes church well cōfidered) that *Theodosius* attempted no fuch matter, nor did anie thing in religion without the counsell of fuch bishoppes as being catholike, enſtruted him what he ſhould doe, for thaduauncement and ſetting forward of Chriftes catholyke faithe.

It foloweth in the apologic. In the coucel of Calcedō the ciuile magiſtrate condēned for heretikes by his ſentēce, *Dioſcorus*, *Iuuenalis*, *Thalaſſius*, being all biſhoppes, and iudged them vworthy to be degraded. Here would I faine knowe in what place, or where they finde this hiftorie written. If they ſaie in the .5. booke and tenth chap. of *Socrates* hiftorie, as the place is in the margent coated, I muſt nedes tell them that the place hauing byn there ſought for, can not be found. And as littell hope is there of finding the ſame elles where, if a man maie beleue vehemēt preſumptions. For if in that coucell, *Iuuenalis* and *Thalaſſius* had bene at all condēned by any magiſtrat either eccleſiaſticall or ciuile, as well ſhould it of all likelihood haue byn mentioned in the actes and recordes of the coucell of *Calcedon*, as was the condemnatiō of *Dioſcorus*, they being all accuſed, and partakers of one crime. True it is (although in the place by thē alleaged there be no ſuch thing) that in the actes yet of the counsell we finde a record, where the ciuile magiſtrates conſented, that *Dioſcorus* had well deſerued to be of his biſhoprick depriued, and of all prieſtely dignitie degraded. But how, I beſeche yow diligently to conſidre: if to the biſhoppes, to whome god had committed the charge to giue that ſentence, it ſhould ſo ſeme good. And thieſe ar not my wordes but his that was ſent from
the whole

A PROVE OF CERTEYNE ARTICLES

Ad. 3.

the whole counsell to *Dioscorus*, (who then after the manner of all heretikes fled from the face of the counsell, and lurked I wot not where) *Ioannes* the bishop of *Germanicia*, who after he had told him in what termes he stoode, that was, condemned by the whole counsell, he added this clause, *Si hoc placuisset sanctissimis episcopis, quibus hanc inferre a domino deo creditum est*, if it so seemed good to the holy bishoppes to whome god had committed the power to giue that sentence.

Ad. 3.

Enag. ius

Lib. 2.

cap. 4.

This sentence afterwarde (the said *Dioscorus* continuing in his obstinacie) was by the whole counsell allowed, and by the legates of the bishop of *Rome* in his name pronounced, no mans name subscribed, or consent asked thereto, besides the onelie bishoppes. And thus much for *Dioscorus*: for of *Iuuenalis* and *Thalassius*, till they shew where, and when they wer condemned for heretikes and worthy to be degraded: I can saie nothing. Although this in the meane season I may boldelie say, that if they (the ciuile magistrates I meane) gaue anie such sentence, it is verielikely that they would qualifie it (as yow hard before that they did in *Dioscorus*) with this adiection, if the bishoppes thinck good, to whom that matter belongeth. Which if they did, what haue they then gotten by th'alleging of such a sentence I praie yow?

Constanti-

mus.

The next proufe that they bring, is out of the third counsell of Constantinople, where *Constantinus* (they say) did not onelie sit emongest the bishoppes, but subscribed also with them to the counsell.

To this I answer, that this being graunted that *Constantinus* sat in the counsell and subscribed also thereto, neither

neither weakeneth our parte, nor strengtheneth theirs. For who euer yet denyed that Christian emperours might not be present at the councelles, yea and subscribe thereunto also? The thing wherein we differ from them is, in the onely manner of subscribing. For we saie that the bishoppes subscribed, as defining and iudging, the emperours, as folowing and cōsenting: that the bishoppes are necessary parsons in the councelles as without whome they can not be kept, that the emperours are ornamentes and not of the substance. The which difference of their presence, and the cause thereof there, if it wer by no place elles to be proued, this onelie testimony which I will here alleage of the councell of Calcedō, written by the whole consent of the fathers and others there assembled, to Leo then pope, where they all professed that he (as the head) was in his legats that there supplied his roome, of all the rest (as membres) the gouernour: and that the emperours gouerned there *ad ornandum*, to be an ornament; would be sufficient to persuade.

This thing would also most manifestly haue appeared, if our aduersaries had faithfully alleaged the wordes which the emperour vsed in subscribing, which wer (after the subscription of all the bishoppes, a hundred and seuenty in nombre) thiese. *Legimus et consensimus* we haue readen and giuen our consent. Whereas the subscription of euerie bishop was, *Definiens subscripsi*, I defining haue subscribed. And thus should they if they will nedes glory of the emperours subscribing haue alleaged this example, that thereby might haue byn perceiued, the manifest difference betwene consenting in the one, and defining in the other: that men might yet at the least haue wondred,

The difference betwene the bishoppes subscribing in the Councel, and the Emperours.

Ex relatiō. Sinod. Calcedon. ad B. papam Leon.

Howe the Emperours gouernemēt in the council is to be vnderstand.

Concilio. Constanti-nopolit. 3. Act. 18.

Note the difference betwene the bishoppes and the Emperours Subscriptions in the old councils.

N ifem-

A PROVE OF CERTYNE ARTICLES

if emperours and kinges bare the sway in religion, and ruled all, if the bishoppes and priestes wer their vnderlinges and gouerned by them, what should then meane that strange manner of subscribing in them that should leade and rule, to say they subscribe consenting, whereas the bishoppes that should be ruled by them, write that they subscribe determining, and defining.

And thus much touching the diuersitie of subscribing, betwene the bishoppes and the emperours: whereby may easely be iudged, what auctoritie th' emperour and ciuile magistrate had in the councell. As for th' other difference wherein they and we vary, that th' emperours presence in the councell, is not of the substance thereof, as is the bishoppes, they I thinck them selues, (except they will say that the first councell assembled after Christes ascension in Ierusalem, was of no force: or of lesse, as though there wer not all the parsones necessary for the holding thereof) will not deny. No more then we doe this, that emperours haue vsed to be present at such councils as haue byn kept, and subscribed also thereto, but alwayes as for the suerer confirmation, and trusty execution (and yet not that with the better sort neither, but with such as regarded more, and stood in greater awe of present punishment in this world, then of goddes indignation in an other) of such thinges, as wer agreed upon there: that they seing th' emperours and rulers of the world (in worldely matters) assenting thereunto: that the which they feared not in the bishoppes and priestes, *propter conscientiam*, they might feare in the ciuile magistrates *propter iram*. Thus deny we not that many yeares before this, in the second councel *Aurascane* subscribed to the doinges

Concil. 2.
Aurascane
num.

doinges of the councell, those notable lay men (the example also of whome our aduersaries obiekt against vs) *Petrus, Marcellinus, Felix and Liberius*. But o lord god I would once at the length, they woulde alleage such thinges as they bring against vs, simply, truely, and as they finde them in the originals with their circumstances. Then should they haue told vs, that as these men subscribed to the councell: so was it by licence of the fathers. Then would we haue asked of them, why bring you then to vs that example, that maketh not onely not at all for yow, but also much against yow.

But how I proue this perhappes yow will aske. Forsooth by the actes of the same coucel, about th'ende thereof. Where I finde these wordes spoken by the fathers.

Et quia definitionem antiquorum patrum nostramque, que scripta est, non solum religiosis, sed etiam Laicis medicamentum esse & desideramus & cupimus. Placuit, ut etiam illustres ac magnifici viri, qui nobiscum ad praefatam festiuitatem conuenerunt, propria manu subscribere. And forasmuch say they as our desire is, that those thinges which be aboue written, defined of old time by th'auncient fathers, and now presently by vs, should be not to the cleargy onely auailable, but to the profit and health of the laytie also: it pleaseth vs, that those noble men that haue byn assembled with vs at this present councell or solemnitie, should also with their owne handes, subscribe to the actes thereof.

Here note I beseeche yow good Readers this word, *placuit*, it hath pleased vs, or wear content. Is this thincke yowe a phrase of speche meete for them that can doe no other? If these lay men had subscribed, by their owne right, as hauing an interest thereunto, would the bishop-

Howe the
laie men
subscri-
bed in the
council
Aurafican

A PROVE OF CERTEYNE ARTICLES

pes in the councell haue euer showed them selues so presumptuously foolish, as to say to them, it pleaseth vs that yow subscribe: who might haue answered them by the rule of the lawe, *Eius est velle cuius est nolle* what tell yowe vs that yow ar cōtented who can neither will nor choosse, he maie onely say he will or is contented, that can say the contrary, that is, that he will not, or is not cōtented. Doeth not this place argue most manifestly ageinst the, that the ordre touching matters of religion, was all in the bishoppes handes, as to whose doinges they could not so much as witnesse their consent by subscribing, vnlesse the bishoppes had first cōsented thereto? yea trulie doeth it, except we haue of those wise and learned fathers that opinion, that wethinck they wer all starcke fooles. As any mā might haue of our countrefeiēt bishoppes in England, if they should assemble together and agree, that euery Baron within the realme should haue a voice in the parlyament house.

Thys therefore being presupposed, as till they be habble to shoue the contrary it must, that those bishoppes had their right wittes, and knew what they did, this argument holdeth verie well: The fathers assembled in the councell *Aurafican* wer contented, that laie men that wer there should subscribe to the councell with the cleargie. *Ergo* they might haue chosen. And then howe maketh th^r authoritie of this example for them? Nay who seeth not howe much it maketh ageinst them?

The protestants example taken out of the councell Aurafican maketh ageinst them.

Iustini an.

It foloweth that Iustiniā being a Christian emperour, deposed yet notwithstanding two popes, *Siluerius* and *Vigilius*. Hereby our aduersaries thinck, to haue not a littel help to proue the superioritie of emperours and kinges

IN RELIGION, DENYED BY M. IVELL. 47
kinges ouer bishoppes and priestes. Trulie that Iustinian
did this, it is but barelie affirmed, nor any place in th'
apologie is there coated where a mā that doubted might
see it proued. And therefore with the same auctonrie
might it be denied, with the which it is proposed to be
beleued. True it is, that *Theodora* th'empresse as some
write, being alltogether giuen to the heresie of *Eutiches*,
after she had long trauailed first with *Siluerius*, and after
Vigilius bothe bishops of Rome, to haue *Menna* the ca-
tholike archebishop of Constantinople deprived of his
bishopricks; and the heretike *Anthimus* remoued by
Agapetus before restored again, and could not obtaine at
their handes her wicked purpose: did upon displeasure
conceined by this repulse, procure by the meanes of
Belisarius Iustinians chief capitaine, the banishment
first of th'one, and after of th'other. Who so euer depo-
sed them, or who so euer banished them: true is it, that
this was the cause thereof and no other. Which being as
in dede it is most true, let vs now graunte to our aduer-
saries that it was not the empresse, but the emperor him-
self that deposed them: and let vs see how they be hable
to prone thereby, that emperours and kinges may degra-
de priestes, and depose bishoppes. If they will deale vp-
rightly they must to proue it reason thus: Iustinian o-
therwise a Christian emperor, but in this point a cruell
heretike, tyrannously deposed two popes, *Siluerius* and
Vigilius, onely because they would not doe wrong (that
is deprive him of his bishopricks) to a catholike bishop,
and restore an heretike lausfully before deprived. *Ergo*
th'emperor is aboue the pope. *Ergo* kinges be aboue
bishoppes. Is not this a prope kinde of reasoning trowe

A PROVE OF CERTEYNE ARTICLES

yow? Might they not haue reasoned after this sort that Nero depofed S. Petre, that Traian put downe Clement, with a nombre of fuch like examples? For to faie that Iuftinian was a chriſtian whereas thiefe wer infidelles, is but a miſt caſt in to th'obiection to daſell our eyes. For who ſeeth not, if he be not allreadie blinde, that this deeде (if it ſhould haue bene Iuſtinians) to mainteine and defend an open heretike, againſt a faithfull and true catholyke, had bene the act of a tyrant and infidell, not of a Chriſtian and good prince; and that it is no better reaſon to ſay and conclude that he depofed them, and therefore iuſtlie, then it ſhould be to ſay that he defended the heretike *Anthemius*, and therefore rightefullie.

The ad-
uerſaries
obiection
turned a-
gainſt
him ſelf.

But ſeing this example will not ſerue our aduerſaries turn, let vs aſſaie to make it ſerue ours. And firſt let vs examine what ſhould be the cauſe, why Iuſtinian ſhould be ſo earneſt with theſe two biſhoppes of Rome, to depofe the B. of Conſtantinople, and to reſtore the heretike that ſtoode depriued? was he not emperour of all the worlde? had he not by the meanes thereof, as our newe doctours beare vs in hande, the chief gouernement ouer all matters ſpirituall and temporall? was on the other ſide the auctoritie of the biſhoppes of Rome at that time ſuch, that it extended, I will not ſaie out of their owne diocelle to any other biſhoppes in the Latine church, but to Conſtantinople the chief of the Gricke?

Here ar they taken how ſo euer they answer. For firſt if th'emperour had bene of that auctoritie that they laie the laie magiſtrates arre, why did he not then by his owne mere and abſolute power, diſplace the one and place the

the

ce the other? Might he not as well haue deposed one bishop at Constantinople as two at *Rome*? But if on the contrarie parte they answer, that the pope was he that must necessarilie place and displace, euen at that time and in the Gricke church, and not the emperour: whie then should it be lafull at this time for emperours or kinges to doe that, which was not lafull to be done then? Or why should it not now be lafull for the B. of *Rome* which at those daies was not vnlafull?

Thus may yowesee good Readers howe this history wholly and truly alleaged, maketh not onely not against vs, but also much with vs, if it had bene true that th'apologie saith, that Iustinian had deposed those two popes. Yea but say they yowe can not denie, that the emperour made lawes of matters of religion, that he abstained not euen in matters of the church, frō thiese termes, *Sancimus, iubemus*, we ordeine, we commaunde, with such like.

Trulie this can I not denie, and if I would there be whole constitutions of his, ready to be brought against me: as that where he commaundeth that none be made bishop that hath a wife, and of them that haue had, such as haue had onelie one, the same no widowe, neither diuorced from her husband, neither forbidden by the holie canons: and also that, where he commaundeth that of priestes no other be receiued to that ordre, but such as *vel coelibem vitam agunt, vel uxorem habuerunt, aut habent legitimam, & eam vnam & primam, neque viduam, neque diuortio separatam à viro, aut aliquē legibus aut sacris interdictam canonibus.* that is to saie: as either leade a single life, or haue had a lafull wife, or presently haue, and that one and the first, no widowe, none diuorced from her husband

Bishop-
pes and
priestes
forbidden
to marie
by Iustini-
ans Con-
stitution.

Chastitie
vorved in
Iustiniās
time.

A PROVE OF CERTEYNE ARTICLES
band or otherwise by the lawes or holie canons forbid-
den: and that of deacons also, where he giueth cōmaun-
dement, that if he that should be deacon, haue no wife
presently, he be not otherwise promoted, except being
first asked of him which giueth the ordres, whether he
cā from thence furth liue without a wife, he answer yea.
In somuch that th' emperour plainly pronounceth, that
he that ministreth to him the ordres can not dispence
with him to mary after, and that if he should so doe the
bishop which suffred it should be deposed.

How
Iustinian
made la-
wes in
matters
of the
churche.
a
Const. 13.
The first
fover
general
council-
les defi-
ned the
popes su-
perioritie
not Pho-
cas as the
protestāts
maliciou-
ly affirme

But although this be true, that th' emperour *Iustinian*
not onelie in thiese matters which touched the cleargie,
but in manie other also, hath entremedled: yet hath he
alwaies so tempered the matter, as he hath showed him
selfe to be a folower not a leader, a ministre to execute,
not a gouerner to prescribe. The which thing his owne
wordes, in all such places where he entreateth of such
matters placed as it wer for the nones, to take awaie all
such sinistre suspiciō, doe manifestlie declare. For either
he hath these wordes: *Sequentes ea que sacris definita sunt*
canonibus folowing the definition of the holy canons: or
thiese, *Sacras per omnia sequentes regulas*, in all pōinctes fo-
lowing the holie rules, or such like: wherebi he would
haue testified to the worlde, that he meaneth by his pe-
nall lawes, seuerelie to execute the canons of the churc-
he, and nothing lesse then to make newe him selfe.
In this sense vsed he the worde *Sancimus*,^a we ordeine:
Where speaking of the first fower generall councils and
the B. of *Rome*, he hath thiese wordes: *Sancimus ut secun-*
dum eorum definitiones sanctissimus veteris Rome papa primus
omnium sacerdosum sit. We ordeine according to their
definition

definitio (the first fower generall counceles) that the most holie pope of olde *Rome* be the chief priefte. Finallie how in all like matters Iustinian is to be vnderstande, if nothing elles, his epistle written to *Iohannes* then B. of *Rome* is able sufficiently to enstruct vs. where he most manifestlie protesteth, to suffer nothing that apperteigneth to the estate of the church, to passe, yea although the truthe thereof be perspicuouse and out of all doubt, without the bringing thereof first to the knowledge of his holinesse, and he addeth for a reason *quia caput est omnium sanctarum ecclesiarum*, because he is the head of all the holie churches that be.

*Epistola
inter claras
C. de sum.
tri. & fid.
cathol.*

The.
pope con-
fessed by
Iustinian
the emper-
our to be
the head
of all
churches.

To conclude therefore, touching the exāples brought from the doinges of the emperor Iustiniā, what so euer theie be, I answer that he did those thinges as folowing the olde canons and rules of counceles before, deuising nothing him selfe, but by his lawes adding to them terror, to cause the to be of all men the better obserued, or elles that what so euer he ordeined him selfe and put furth in his owne name, he did first communicate with the B. of *Rome* (as in the epistle before alleaged he promised he would) and procured it to be ratified by his auctoritie. And these answers I hope yow haue hard by the emperor him selfe in the places by me before alleaged, sufficientlie proued.

The substance and verie strength of our aduersaries reasons yowe haue hetherto harde. There remaineth one or two testimonies mo, brought of late by M. Haddō in answer to the learned epistle of *Hieronimus Osorius*, as that *S. Paule* saith that euery soule should be obediēt to the higher powers: in which wordes they saye that

Ro. 13.

O

neither

A PROVE OF CERTEYNE ARTICLES

1. Cap. 2.

neither bishop prieste nor moncke is excepted, and that *S. Peter* willeth all men to be subiect to euery humaine creature for goddes sake, whother it be to the king as to the chieft and so furth. The which reasons (if reasons theie maye be called that consist of mere folie) because they ar so childishe that euerie childe maie in a manner answer them, and so foolishe that he is more then a foole that is by them moued: as lothe to spende so much time in vaine, or trouble your eares and eyes for nothing, I passe ouer. Onelie this I say, that euen as priestes and all without exception, owe obedience to their prince in those thinges that cōcerne his iurisdiction, I meane thinges temporal: so on th'other side ment neither *S. Peter* nor *S. Paule*, to giue them any preeminence in matters ecclesiasticall. For in those thinges, they call as fast apon *Hebr. 13.* obedience to be exhibited towards the cleargie, namelie *S. Paule*, who addeth the reason to be, for that theie ar the watche men, which watche to giue the account for our soules. The which wordes cā no more be vnderstād of ciuile magistrates (who could then full euel be called watchemen for other, being them selues fast a slepe and drowned as it wer, in the deade slepe of infidelitie) then their other place of obedience towards the king, can be vnderstand of matters concerning religion. Which anie man that hath but halfe an eye maie easelie perceaue it cā not, if he cast but a quarter thereof to that time in which *S. Peter* wrote those wordes: which was in the reigne of *Nero*. whome by all lykelihood (being to christ and his littel flocke an vtter enemy, and extreme persecutor) he would neuer make or name to be, (a cruel gredie, and rauenouse wolfe) the gouernor and leader of the meke and

IN RELIGION, DENYED BY M. IVELL. 50
meke and simple shepe. To bid them obeie him in mat-
ters of religion, had bene to bid them to disobey Christe,
to refuse him and cast him of. Wherefore that obedience
must be restrained, which it can be to no other thinges,
then such as onelie consist in ciuile and politike
gouernement. Thus hauing I trust
good readers satisfied both yow and
my promesse, it foloweth
nowe that I shewe who is
that priest, that ought
to be the heade of
Christes chur-
che herein
earthe.

O 2

THAT



A PROVE OF CERTEYNE ARTICLES
THAT THE B. OF RO-
ME IS THE CHIEF OF ALL O-
THER BISHOPPES, THE HEAD
OF CHRISTES CHVRCHE HERE IN
 earthe, and that for so, the first six hundred
 yeares after Christ, he hath with the ol-
 de generall councelles, the auncient
 fathers and doctours bene
 reputed and taken.

(22)



Hose blockes and stumbling stones be-
 ing at the length remoued and tumbled
 out of the waie good Christian readers,
 which they that entende then the breac-
 he of all good ordre, nothing elles, here-
 tikes and enemies to our faithe had there
 placed for the nones, to ouerthrowe the weake: we ar
 come to that principall point of the B. of *Rome* his su-
 premacie ouer all other bishoppes, his chief gouernemēt
 and superioritie ouer Christes whole catholike and vni-
 uersall church. Wherein trulie amongst all other thin-
 ges that ar at this daie called in to controuersy, I can not
 ynough maruell at the shameles impudencie of him, that
 bloweth abroad that we haue not one auncient doctour,
 one olde general councell, one allowed example of the
 primitiue church, to proue that the B. of *Rome* was
 within the first sixe hundred yeares after Christ, called
 head of the church, or forso taken. Whereas in good
 faith to me, thincking not lightelie or sclenderlie apon
 this mat-

this matter, and minding some thing to vtter touching the same to the worlde, and to imitate, at the leaste in good will, that honest example of them, who hauing with greate daunger escaped them selues, the peril of drowning, being nowe saufelie arriued on the lande, thincke nexte of the deliuerie of their pooer companions, who floating one while aboue the water, an other struggling for life and deathe vnder the same, ar in daunger to fall into that which theie so lateslie before escaped: cast them either a boorde to beare them vppe, or reache them a pole to drawe them to the shore, or by such other meanes as theie maie, cease not busilie to procure their spedie recouerie: there happened nothing more hard, then in such copie and varietie of substantiall witnessses, to satisfie my selfe (for all neither my leasure woulde serue me to alleage nor the aduersary demaundeth many but euen onelie one) in the choise of those, that should for vertue and learning, gaine with the honest readers most weighty credite.

Here first of all, because I minde to kepe me within the limites and terme of yeares by yow master Iuell appointed to me: I will begin euen with the first pope S. Peter him selfe, frō whome I make this argument: S. Peter was bishop of Rome, S. Peter was called by thaunciēt fathers that wrote within the first sixe hundred yeares, the head of Christes church. Therefore the B. of Rome was with in the firste sixe hundred yeares called and taken for head of the church. The first parte of this sillogisme the *maior*, that is that Peter was bishoppe of Rome, I proue by *Abdias* a man of the apostles age: by *Orosius* who writeth that he planted there the faith, by *Ado* who beareth

That S.
Petre
was B. of
Rome.
*Lib. 1. hist.
apostol.*
*Lib. 7. cap.
6.*
Ado.

A PROVE OF CERTEYNE ARTICLES

Lib. de pra
script. ad-
vers. her.

Tertullian
rule to
knowe
an hereti-
ke.

Lib. 1.
Epistol. 3.

In Catalo-
go.

Epist. 42.

Lib. 2.
contra Do-
natistas.

witnesse that he was bishop there 25. yeares, vntil the last yeare of Nero his reigne: by *Tertullian*, who in teaching vs howe to trie out heretikes, which he saith is if they be not able to deriue their doctrine from some church where the apostles haue planted first the faith, either from Rome where Peter was, or *Smirna* where *S. Iohn* the euangelist taught: doeth most manifestly giue vs to vnderstand, that they wer both bishoppes in those places. What shall I here remembre *S. Ciprian*, who had called Rome in vaine *S. Peters* chaire, if he had neuer bene bishop there? Or *S. Hierom*, who in one place reckoneth howe manie yeares he possessed the bishoprike there, and in diuerse other calleth *Damasus* the B. of Rome, successor in Peters faith and seate. Or *Optatus B. of Miluetum* in *Africa*, who told *Parmenian* the Donatist, that he could not alleage ignorance, knowing right well that the bishoppes chaire was first giuen to Peter in the citie of Rome, in the which he sate being head of all the apostles. And to conclude, woulde trowe we (in skirmishing with the Donatistes) *S. Austen* haue bidden them viewe the bishoppes of Rome sence *S. Peters* time, if he had neuer bene bishop there?

This therefore standing as manifestlie true, it remaineth that I proue the second parte, which is that *S. Peter* being bishop of Rome was called head of the church. The which thing is easie to be proued by the testimony of diuers auncient writers and first of *S. Austen*. Who in a certeine sermon of his entreating of Peters deniall of *Christe* hath thiese wordes. *Totius corporis morbum, in ipso capite curat ecclesie, & in ipso vertice componit membrorum omnium sanitatem*, that is to saie, In the head of the church it selfe

Sermon.
224. de re-
pore.

it selfe (he meaneth of S. Peter) hath he cured the disease of the whole bodie, and in the chief parte thereof the very top, doeth he set in ordre the health of all the membres.

Leo the B. of Rome the first of that name, whome although Calvin (because he sawe in his doinges so manie tokens and signes of chief gouernement ouer the church as by no meanes he could auoide but that he so was) calleth proude and orgulouse: the substance yet of the world for learning and vertue, gathered together at Calcedon honored with the name of *ter beatus*, thirde happy or blessed, whome *Martianus* the emperour called *Sanctissimus* most holie: he I saie nameth Peter to be not onelie bishop of the see of Rome, but primate also and chief of all other bishoppes.

Sermon.
1. c. 3.

Chrysostome a doctour of the grieke church, affirmeth the same in moste plaine and euident wordes, saing: *Petrus futurae ecclesiae pastor constituitur ac caput piscator homo.*

Homil. in
Matth. 55.
Cap. 16.

Hunc vniuerso terrarum orbi Christus praeposuit. Peter a fisher man is appointed to be the shepheard and head of Christes church that he will builde. Him hath Christ made ruler ouer all the worlde. And in an other place he saith: *Christus Petro ecclesiae primatum gubernationemque per vniuersum vniuersum tradidit.* Christ deliucted vnto Peter the primacie of the church, and rule thereof thorough out all the worlde.

Homil. in
Matth. 59.

Last of all note I beseeche yowe to this purpose out of Chrysostome, thiese wordes. *Quam rem de causa Christus sanguinem effudit suum? Certè ut pecudes eas acquireret quam curam tū Petro tū Petri successoribus committeret.* Which is in english to saie thus much. For what cause I praie yow did

Lib. 2. de
Sacerdot.

Christ

A PROVE OF CERTEYNE ARTICLES

Christ shed his blood? Truelie to redeme those shepe whose charge he committed to Peter and to Peters successors.

An inuincible argument that by Chrysostom the charge of the whole church was committed to the BB. of Ro. Peters successors.

Here would I aske of yow M. Iuell this question, whether yow thincke that Christ died for all his church, or for some parte thereof onelie? Chrysostome in answering to this question for whome he shed his bloude, answereth as hath bene saide, for them whome he committed to Peters charge and his successors. If the whole church be not committed to Peter and his successors, but onelie one parte thereof, then foloweth it that either Chrysostome thought he died for no other, or elles did he euell solute his owne question. But for so vndoubted a truthe was it taken with Chrysostome and in his time with all other, that S. Peter and the popes after him had the vniuersall charge of Christes church, that he was not a fearde by suche a *periphrasis* or circumlocution to vtter his minde, as euery man he wyft as sone as he hard would easelie vnderstande.

Augustin.

Leo.

Chrysost.

Yow haue here harde M. Iuell, for the confirmation of the *minor* of mine argument or second proposition, not one but three substantiall witnesses, that haue called S. Peter heade of the church, bishop not of Rome onelie, but of all other bishops the chief, that haue affirmed that to him was committed by Christ, the gouernement and superioritie ouer the church thorough out all the worlde, that he and his successors haue the charge of those shepe for whome Christ died. So that apon the conclusion which necessarilie foloweth (Ergo the bishoppe of Rome was of one auncient doctour in the firste fixe hundred yeares after christ called head of the church)

I might

I might M. Iuell if I would euē out of hande (if yow haue allready yealded to none other) challenge yowe for my prisonier: your importune request being as yowe see sufficientlie satisfied.

For yowe cā not say pardy, that although yowe graunte with the aunciēt fathers, that S. Peter was heade of the churche, that the bishoppes yeat of Rome his successors wernot. First, because that wer as much in effect to saie, as that Christ would that there should be a heade of his churche and no heade, a head while Peter liued and after none. And if that be your answer I praie yowe tell vs a cause whie, and showe vs some scripture where, our Saviour Christ so taught, or his apostles deliuered, or the auncient counceles and holie fathers haue so affirmed.

Secondarily yow ar barred of this plea, because the verie nature of succession is such, that excepte he or some other hauing auctoritie, into whose place an other succedeth, expresselie provide for the contrary (which yet remaineth to be proued that euer Christ or S. Peter did) he cōmeth directly in to all the righte and interest what so euer it be, that his author had before him.

Last of all yowe can not vse this friuolouse exception, that this title of heade of the churche began and ended alltogether with Peter (as most foolishhely Iohn Calvin doeth, who graunting that Peter was in dede the heade and chief of the apostles, because he saith the verie ordre of nature requireth, that in all companies there be one to gouerne the rest, denieth yet, that the B. of Rome succeeding in Peters office, should be heade of the churche nowe, as S. Peter was of the apostles which represented the same then, and that for sothe, because that

Lib. 4. Inst
cap. 6. Sectione. 8.

P which

A PROVE OF CERTEYNE ARTICLES

which had place emongest a fewe, maie not sodenlie be drawen to all the worlde, for the gouvernement whereof no one man alone can suffise). For this grosse error is bothe by auctoritie and also reason easie to be confuted. By the auctoritie of S. Chrysostome, who as ye hard before named in the gouvernement of the church, as far forward the successors of S. Peter as S. Peter him selfe: By reason, because if there wer such feare of disordre in twelue parsones, so small a nombre, so well ordered and directed by the spirite of god as the holie apostles wer, that euen emongest them for the auoiding thereof there must nedes be had one heade: howe much more neede is it, to haue one emongest so manie thousandes, as the church consisteth of? If a fewe be likelier to agre then a greate nombre, if vnitie be named of one, because lightelie none iarreth or is at dissention with him selfe, if the nearer that all nombres come to that one the lesse confusion, and the farder we goe from it, the greater is like to folowe: then is there no man I trust so blinde but that he maie easelie see, that the same cause of schismes and disorder (yea so much more greater as the church is more amplified and encreased) to be feared, remaining still, the remedie which is to haue one heade must also endure and continue still. And as for that sory shift of the compase and largeness of the church which no one man is hable to rule, of what value and force that is, he that listeth to cast his eye, first to the time passed and gouvernement in those daies, when nexte vnder god all was gouerned by one, and then after to this miserable time of oures, in which there be so manie heades, one of the church of England, an other of that

Lib. 2. de
Sacerdotio.

Hieron.
ad Eua-
grium.

IN RELIGION, DENYED BY M. IVELL. 54
of that of *Geneua*, one of *VVittemberge*, an other of *Franck-*
ford, of euerie church one and in all none: euerie one
challenging to him selfe *merum imperium* absolute iurif-
diction out of the checke of anie other, and to confide
with him selfe in eche of these gouernementes their se-
uerall effectes, the quiet reigne of one truthe in the one,
the diuerse sectes and heresies in what parte of the worl-
de so euer theie sprang vp ouerthrowen and repressed,
the sondrie triumphes that Christes church hath had
ouer them these fiftene hundred yeares: in thother scar-
se yet of forty yeares continuance, the tumultuouse hur-
liburlic, the perniciousse and horrible heresies neuer be-
fore hard of, the sondrie schismes and sectes so manie as
there be heades, the arrogancie of the capitaines and
maisters, while euerie one boasting of the spirite and va-
unting as S. Hierom saith that he hath the church on
his side, will submit him selfe to no other, the implacable
hatred of the scholers and disciples, every one standing
apon his maisters honor and reputation, with an infinite
nombre and whole swarme of euels mo which I reserue
to an other place: shalbe easilie able without the helpe
of anie other him self to iudge. I omit here touching this
foolish reason (that therefore there can not be nowe
one heade of the church as in S. Peters time there was,
because the church is so encreased that no one mā is able
to gouerne the same) proceeding first from Calvin, and
patched afterwarde into our englishe apologie: that
eing he, that at the beginning appointed this one heade
where he might haue appointed more, and did not, ne-
uer chaūged that ordre sence, being all this while not ig-
norāt to what greatenes his church should after growe,

A PROVFE OF CERTEYNE ARTICLES

it can to no man that hath the vse of reason seme other, but that either he thought that one, ruling by such as he should appointe vnder him, might suffice for the gouernement of his church, or suerlie at the leaste that he hath not circumspectly prouided therefore.

But if all these mere cauillations had bene good and strog reasons, yet haue I showed yow ynough in this one B. of Rome S. Peter, (who hath bene called yow haue hard howe often, heade of the church and chief of all bishoppes) to gaine yow, if yowe will stande to your worde to our parte M. Iuell. Because notwithstanding I would haue yowe with your good will, I will yeat shoue yow the like titles giue by the auncient fathers to other bishoppes of Rome. And to frame my selfe the more to your humour (although I thinck yow put no difference betwene thiese termes heade of the church, ruler of the church, chief of all other priestes with such like manie other, that the fathers and auncient generall counsels haue not spared to vse, as often as theie had occasion to either write or speake, to or of, the B. of Rome) I will here first alleage vnto yow certeine auctorities, where the B. of Rome hath bene called, sence S. Peters time (and yet within the first sixe hundred yeares) euen in expresse wordes heade of the church: and then after the testimonies of diuerse other, who although theie vse not the same wordes, affirme yet and confirme the same preeminence and auctoritie.

*Secundo
commonito
rio.*

Vincentius therefore *Lirinensis*, a man of singuler learning and of the olde age (for he florished vnder *Theodosius* and *Valentinian*, th' emperours (writing of the bishoppes that wer assembled at *Ephesus* in the counsell there
ageinst

IN RELIGION, DENYED BY M. IVELL. 33
 against the heretike *Nestorius*, maketh mention of two
 bishoppes of Rome, *Fœlix* the martir and *Iulius*, whose
 epistles after that he had tolde wer there readen in the
 councell against the saide heretike, he addeth immediatlie
 after thiese wordes: *Et ut non solum caput orbis verum etiam*
ipsa latera illi iudicio testimonium perhiberent, adhibitus est à me-
ridie B. Cyprianus, à Septentrione S. Ambrosius, that is to saie.
 And that it might not be saide that the heade of the
 worlde onelie gaue witnessse to that iudgement (against
Nestorius) but the ribbes also and sides: there was present
 from the Southe blessed Ciprian, and from the Northe
 holie Ambrose.

The B. of
 Rome he-
 ade of all
 the vvord-
 de.

In the fourthe generall councell assembled at Calce-
 dō we finde, that the legates of the B. of Rome writing in
 a certeine epistle to the emperour, what theie had doen in
 the councell touching *Dioscorus*, had these wordes: *Vnde*
sanctissimus & beatissimus Papa caput vniuersalis ecclesie, &c.
 whereapō the moste holie and blessed pope *Leo*, heade of
 the vniuersall church, by vs his legates, the holie coun-
 cell consenting thereto, hath depriued him (*Dioscorus*) of
 his bishoprick and degraded him of his priestehood.

Ex Epist.
 Paschasii
 & aliorū
 collegarum
 de dam-
 natione
Dioscori

If the B. of Rome had not at that time emongest all
 men bene so reputed and taken: is it credible that they
 would euer haue bene so bould, nay impudent rather, to
 giue him apō their owne heades anie such title? Or if
 they woulde haue nedes so called him being not so,
 durst they in their lettres to the emperour? Wel if they had
 onely so called him, some brable theie might yet perhap-
 pes haue made thereabout, but seing the whole bodie
 of the councell, the corps of Christendome, the church
 he it selfe (for such is euerie generall councell lafullie

A PROVE OF CERTEYNE ARTICLES

assembled) in that epistle which they sent by common consent, and is rightely termed the certificate of their doinges, to *Leo* the pope, wherein they called him the heade and them selues the membres, and in that that they termed him the man to whome our lorde committed the keping of his vineyarde, doe moste plainelie affirme the same, there is nowe left to our aduersaries no starting hole to escape. Besides all this that yowe haue hard, there is a notable testimonie of Iustinian the emperour, who in his *Codex* calleth in plaine wordes Ioannes that was then the pope of Rome, *caput omnium ecclesiarum*, that is, the heade of al churches. And thus much for such as within the first sixe hundred yeares, haue called the B. of Rome by this name heade of the church.

*Epist. inter
clayas C de
sum. triuit
& fid.
Cath.*

To come nowe to those who although they haue not vsed the same terme, haue named him yet notwithstanding by the like, and haue attributed vnto hi, and acknowledged in him, in all poyntes the same iurisdiction and auctoritie. I shall first bring furth the testimonie of that strōg pillar, and vnmoueable rocke of Christes church

Athanasius

Athanasius, and yet not him alone, but accompanied with the whole nōbre of the bishoppes of Egypt, Thebaida, and Libia. Who writing to three seuerall popes, *Marcus, Liborius, and Felix*, called first *Marcus, S. Ro. & Apostolica sedis atq; vniuersalis ecclesie papam*, that is the bishop or pope (for the worde is in the auncient doctours vsed indifferentlie for bothe) of the holie apostles seate at *Rome*, and also of the whole vniuersall church of Christ, and the church of Rome the mother and heade of all churches: acknowledged in the secōde written to Felix, that almighty god had placed the bishoppes of Rome, *in summis arce, omnium ecclesiarum*

*The pope
called
the B.
of the
vniuersall
church
of Christ.*

ecclesiarum

ecclesiarum curam habere praecepit, in the chiefeſt tower, that he had commaunded them to take on them the charge, not of their owne propre and peculier church of Rome onlie, as though their charge extended no farther, but of all churches vniuerſallie: witneſſed beſide, (whereof theie coulde not be ignorant, them ſelues being preſent there, and then which they coulde not haue brought a ſtronger proufe to proue the ſuperioritie of that See) that in the firſt counsell holden at Nice, it was ordeined and agreed upon, that no counsell ſhould be holden or biſhoppes condemned, without the auctoritie of the B. of Rome. And in their lettres laſt of all to *Liberius* the pope, doe ſo openlie and manifeſtly witneſſe their opinion in this controuerſy, in ſaieng that to him as pope was committed the vniuerſall church of Chriſte, to labour for all, to helpe euerie one: that I can not ynough maruell at your impudency M. Iuell, who ſtanding in defence of the contrary, beate in to the eares of the people that this doctrine of the popes auctoritie is newe, and hath for warrant thereof not ſo much as one auncient writers approbation, and that as ſuerly as god is god, the Catholikes (if they had vouchesaufed to folowe the ſcriptures, the generall counsell, the examples of the primitiue church or opinions of th'auncient fathers) would neuer haue brought in the pope again, being once baniſhed out of the realme.

The firſt
counsell
of Nice
alleged
by Atha-
naſius for
the Popes
auctoritie

The ſeuerall answers of euerie one of theſe popes, wherein they acknowleged no leſſe burden of charge then was by theſe fathers laied ap^o the, I here forbear to bring in, leſt theie maie by yow perhappes be chalēged, as principall partes to the title in ſtrife. The which be-
cause

A PROVFE OF CERTEYNE ARTICLES

cause I knowe yow can not say, by S. Hierom S. Ambrose S. Austen and other such like, I shall here of many alleage some for the confirmation thereof. S. Hierome called *Damasus* who was B. of Rome, the chief and highest prieste. S. Ambrose calleth him ruler of the church. *Ecclesia* (saith he) *domus dei est, cuius hodie rector est Damasus.* The church is goddes house the gouernor whereof at this day is *Damasus*. S. Austen saith in writing to *Bonifacius* the pope ageinst the Pelagians, that although the office of being a bishop be to them all comon, that yet he was in that care placed aboue the rest. And in an other place comparing together the blessed apostle S. Peter and the holie martir S. Ciprian, he had cause to feare he failed, least he might seme to be towards S. Peter contumeliouse, not as though touching the crowne of martirdome they wer not bothe equall, but in respect of their seates and bishoprikes. *Quis enim nescit illum apostolatus principatum, cuilibet episcopatuui preferendum?* for who is quoth he ignorant, that that principalitie of apostleship, is to be preferred before all bishoprikes?

To these shall I adde *Theodorite* the B of *Cyprus*, who writeth in this wise to *Leo* the pope. *Si Paulus praeo veritatis, tuba sanctissimi spiritus, ad magnum Petrum cucurrerit, ut ijs qui Antiochia de institutis Legalibus contendebant ab ipso adferret solutionem: multò magis nos qui abiecti sumus & pusilli, ad apostolicam vestram sedem currimus, ut ecclesiarum ulceribus medicinam à vobis accipiamus. Vos enim per omnia primos esse conuenit.* If *Paule* (that is to saie) the messenger of truthe, and trumpet of the holie ghost, ran vnto mighty Peter to fetch from him the resolution of such doubtles, as rising apon th' obseruation of the Lawe, ministred to them

In prefat.
in. 4. euāg.
Chief
pricke.

1. Tim. 3.
Ruler of
the church.

Ad Boni-
fac, contra
duas epist.
Pelagian.
lib. 1. cap. 1

Placed
aboue all
Bishop-
pes.

Lib. 2. de
Baptismat.
Cap. 1.

Epist. com-
mentar. in
Pauli epist.
præfix.

them occasion of strife that wer at Antioche: much more neede had we which ar weake and abiect, to run vnto your apostolicall seate, from thence to fetch salues for the sores of the church. For expedient is it that in all pointes before all other, yow haue the preeminence. And a little after he addeth, that the church of Rome is of all other, *maxima, praeclarissima, & quae praest orbi terrarum* the greatest, the noblest, and that which ruleth all the worlde.

The church of Rome ruleth all the worlde.

By occasion of this place of *Theodorus*, calling the church of Rome the chief of all other, (which yet he doeth not alone neither, for so did well neare two hundred yeares before his daies *Irineus*, when he would haue euery church, that is as him selfe expoundeth it, all faithfull Christians from all partes of the worlde, to mete and conforme them selues to the imitation of this church, *propter potentioorem principalitatem* saith he, for the chiefest iouereintie that it hath: and after him aswell S. Ambrose whose opinion was that Rome hath bene more honored thorough the preeminence and principalitie of the apostolicall priesthood, by hauing there the chief tower of religion, then it was before when it had there the chief throne of worldly power and ciuile iurisdiction: as also S. Austē, affirming that in that church the preeminence and chief honour of the apostolicall priesthood hath alwaies flourished:) I shall here make this argument, for the better cōfirmation of this controuersie, that the B. of Rome is the heade and chief of the whole church (this allwaies presupposed that yowe M. Iuell whome I desire to solute this argument at stille of this minde that the aunciet fathers ar good groundes to builde apon)

Lib. 3.
cap. 3.

De vocat.
gentium
lib. 2.
cap. 6.

Epist.
161.

Q de apon)

A PROVE OF CERTEYNE ARTICLES

A reason
to proue
the pope
head of
the church.

deapon). *Irenaeus*, S. Ambrose, S. Austen and *Theodorus*,
affirme that the church of Rome is the chief of all
other churches. *Ergo* the B. and heade of that church,
is chief and heade ouer all other bishoppes and heades
of all other churches. And thus much by the occasion
offred.

Stephan (to return from whence we haue digressed)
the archebishop of Carthage, with three counsels of A-
shoppe of frica, called the B. of Rome *pater patrum & summus omnium*
all bishop *presulum pontifex*: that is to saie father of fathers, and chief
pes. B. of all bishoppes.

In confes-
sione sua.

In edicto.

Constantinus the emperour in one place
calleth him *summus pontifex* the chief bishop, and in an o-
ther *uniuersalis papa*, vniuersall pope. In which place he
also commaunded that the church of Rome, should be
called the heade of all other in the worlde, and for so
reputed and taken.

Hetherto haue I proued vnto yow, that the B. of Ro-
me hath bene of the auncient fathers of Christes church,
within the firste sixe hundred yeares after Christes
departure hence, called heade of the church, ruler of
the church, chief prieste, chief of all other bishoppes,
bishop of the vniuersall church and vniuersall bishop.
Nowe will I shoue that the doctours and fathers in the
primitiue church, haue not oneli in wordes (which yet
proceeding from the mouthes of such men as they wer
might to anie honest man seme sufficient) so termed
him, but by seuerall actes also of theirs well witnessed
to the worlde, that in their consciences for so theie tooke
him. And euen as in the lawe, to proue the possession of
a lordshippe or manor, it is a sufficient proufe to bring
in euidence, that he who is disturbed therein hath quietlie
without

without interruption or contradiction, manured and
 tyllled the ground, reaped and receauied the fruites, or
 in a controuersie of iurisdiction, to proue the doing of
 such actes as properlie belong thereunto: euen so in this
 case if I proue vnto yow, that the auncient fathers of
 Christes church (the same whome I named to yowe
 before) haue, some of them from the fardest parte of
 the Easte church, complained to the B. of Rome of
 wronges don to them, some of them required him to
 confirme their actes and ratifie their doinges, other so-
 me sente to him their worckes by him to be examined
 and iudged: I nothing doubt but yow will easelie gra-
 uante, that these ar to induce and proue his iurisdiction
 ouer the whole church, argumentes moste strong and
 intincible. To performe this the better, call to your
 remembrance I beseeche yowe, that which a littell before
 I alleaged to yow out of S. Chrysostome, where he wit-
 nessed that Peter and his successors had the charge of
 those shepe for whome Christ shed his blood, and then
 iudge I praie yowe whether of likelihood he thought
 not as he saide, when being chased from his folde and
 flocke at Constantinople where he was archebishop,
 and vniustlie driuen into banishment, he wrote vnto
 Innocentius then being pope and the chief shepherd, for
 helpe after this manner. *Obsecro scribas quod hec tam inique*
facta, & absentibus nobis & non declinantibus iudicium, non ha-
beant robur, sicut neque sua natura habent: illi autem qui inique
egerunt, pœnæ ecclesiasticarum legum subiaceant. that is to saie. I
 praie yow (saith this holie father to the pope) addresse
 furth your lettres to signifie that those thinges, which ha-
 ue so vniustly bene decreed against me in my absence not

Epist.
ad Innocentium
Tome
5.
quod
non
declinantibus
iudicium
non
habent
roborem
sua
natura
illi
autem
qui
iniquè
egerunt
pœnæ
ecclesiasticarum
legum
subiaceant

A PROVE OF CERTEYNE ARTICLES

proceeding of contumacy maie be of no force, as of their owne nature theie ar not, and that they which haue giuen this vniust sentence, maie suffer the smart of the ecclesiasticall lawes.

Beholde here good readers a moste manifest place, to proue in those daies the vniuersall auctoritie of the pope. Two things there ar here to be noted which Chrysostome desireth the pope to doe: first to declare that all that was doen against him should be of no force, nexte that he would write that they might be punished which had thus misused him. Nowe if the pope had had nothing to doe out of his owne church, then had wote yow well Chrysostome bene a mad man, to make labour to him to sende his commaundementes to the Grieke church, to entremedde in the affaires thereof, who might easely haue receiued of the doers of those iniuries which wer membres thereof (as Chrysostome was) this short answer, to meddle with his owne matters and to let the alone with theirs. Or if he had had nothing to doe in that cause, which was concerning the archebishoprike of Constantinople: woulde he (is it like) haue excommunicate Arcadius th' emperor with Eudoxia th' emperresse, for not permitting Chrysostom quietly to enioye his said bishoprike, as Nicephorus reporteth of him that he did by thiese wordes? *Itaque ego minimus, & indignus peccator, cui thronus magni apostoli Petri creditus est, segrego & reijcio te & illam a perceptione immaculatum mysteriorum Christi Dei nostri. Episcopum etiam omnem aut clericum ordinis sanctae dei ecclesiae, qui administrare aut exhibere ea vobis ausus fuerit ab ea hora qua praesentes vinculi mei legeritis literas, dignitate sua excidisse discerno.* That is to say, I therefore (Innocentius the pope)

Nicepho.
lib. 11.
cap. 17.

The re-
nor of
the exco-
munica-
tion pro-
nounced
by Inno-
centius the
pope, a-
gainst
Arcadius
the Em-
perour.

pope) of all other the leaste and an vnworthy sinner, to whome the throne of the greate apostle Peter is committed, doe sequestre and reiect both the and her (the Empresse he meaneth) from the receauing of the immaculate misteries of Christ our god. The bishop or clerke within the ordre of the holyc church of god, which shall presume what so euer he be, from the time that these lettres conteining the band of our excommunication shall come to your knowledge, to minstre the sacramentes vnto yow: him pronounce I deprived of his dignitie. Nowe if he had then auctoritie ouer Constantinople in the Grieke church, whie doe yowe at thiese dayes M. Iuell, thrust him out of Englande in the Latine church?

This yvas
aboue a
thousand
yeres
agoe.

S. Hieron as yow harde before, called the B. of Rome chief prieste and successor to Peter. If he had not thought as he saide, would he euer haue penned his faith and sent it to him to be allowed, with thiese wordes?

To. 1. epla.
41.

Hac est fides beatissime papa quā in ecclesia Catholica didicimus, quamque semper tenuimus et tenemus. In qua si minus perire aut parū caute aliquid forte positū est, emendari a te cupimus qui Petri et fide et sedē tenes &c. This is that faith most blessed pope which I haue learned in the catholike church, and which I haue euer hetherto mainteined and still doe. In to the which if anie thing by me be either not cunningly, or without due circumspection infarced or put in, that desire I by yow to be corrected, who possesse bothe the faith and seate of Peter. And if this confession of my faith, be by the iudgement of your apostleship allowed, who so euer he be that will afterwarde carpe and reprove the same, proue he maie wel him selfe a foole, or malicious,

A PROVE OF CERTEYNE ARTICLES
liciousse, or not catholike, but me an heretike shall he ne-
uer proue.

Hetherto S. Hierome. with whome if one would after
this sorte expostulate: What meane yowe S. Hierō to bo-
aste so much upon the iudgemēt of one, who as he is a mā
(although learned yet not the learnedest in the world)
so maie he both deceaue and be deceauid. Whie saie yow
that who so euer findeth faulte with your faithe, after
Damasus the popes approbation and allowance thereof,
shall neuer be hable to proue yowe an heretike? Maie
not many heades finde out that, wherein one hath failed?
Me thincketh I saie, to him that should thus question
with him, I heare him expounding his owne wordes, and
answering for him selfe in this wise. What arte thou
man that findest faulte with my wordes, and vnderstādest
not my meaning? Am I thinckest thou he, that will
pinne my faithe to anie mans backe what so euer he be?
Doe not I knowe as well as thou, that *Damasus* is a
man, that he maie deceaue and be deceauid? yea truelie.
But on thother side, as I knowe all this right well, so am
I not ignorāt that he that sitteth in Peters chaire, that the
B. of Rome in matters of faithe can not giue wrong iud-
gement. And therefore cease to maruell, if upon the
trust of this priuileage I challenge all the whole worlde,
and saie that of them all, there is no one that can proue
me an heretike, whome *Damasus* being thus qualified
hath allowed for a good christian. It is not *Damasus* (so
hath this qualitie to be the chief gouernour of Christes
churche altered him) that I stay my self upon. It is Peter,
it is Christ him self. If upon anie other perswasion I had
vsed thiese wordes, well might I haue bene saide to haue
abused

abused my self. But that this was euen from the beginning my meaning, and not inuēted sence for my defence: loke once again to my wordes, where I saie not simplie I desire to be corrected of the, but of the which holdest Peters faith and seate, nor yeat spake of the allowing of my faith by *Damasus*, but *apostolatus sui iudicio* by the iudgement of his seate, of his apostleshipe.

Thus much touching S. Hierom. of whose minde if any man yeat doubt in this cōtrouerfy, him shall I praie to take the paines for his better instruction, to reade a certeine other epistle of his to *Damasus*, and apon these wordes which he vttered of Peters chaire: *Quicumque extra* Rom. 2.
Epiſt. 41.
hanc domū agnū comederit prophanus est, who so euer eateth the lambe (he meaneth receiueth the blessed body and blond of Christ) out of this house he is prophane, to ser- Erasmus
iudgemēt
againſt
the Pro-
testants.
che for the iudgement of *Erasmus*: where he shall finde in expresse wordes, that S. Hieromes opinion was, that all churches should be subiect to the church of Rome.!

S. Austen (as before yow hard) called Peter B. of Rome, heade of the church: he tolde *Bonifacius* his successor that he was placed in Christes church aboue the rest of the biſhoppes. And did he not well declare by sending to the same *Bonifacius* his boke written againſt the two epistles of the Pelagiās, to be iudged and examined by him, that he tooke him for no lesse in deede, then he had pronounced of him in wordes? For trulie S. Austens learning being such, as in his age there liued not his marche: for the perusing of his worckes both he had little neede of his helpe, and if he had had much, there liued yet manie to haue bene consulted thereapon, better learned then he, and more nearer to him
toe, then

A PROVFE OF CERTEYNE ARTICLES

toe, then was Rome to the place where he had his abiding: had it not bene that perswading him selfe as did S. Hierome in the like case before, he had made his fall and sure account, first that his iudgement in that that he was Peters successor and heade of the church, was by the verie mouthe of Christ him selfe warranted, in matters of faithe neuer to erre, and nexte that his worcke being confirmed by auctoritie, such as was his, should so quell and beate downe to the grounde the heretikes his aduersaries, as with the worlde they should neither be habile to susteine their credite gotten, nor after that gaine newe.

Theodorus saide of the B. of Rome: *Vos enim summos esse conuenit.* for yow must be the chiefest of all other, and of the church it selfe, that it was the greatest, the noblest of all other, and that which governed all the worlde. It is euident that he wrote as he thought, whē being vniustly deposed he appealed to the B. of Rome, desired his helpe, and that he would comaunde him to appeare before him, there to pleade his cause and shewe his righte, as he did in dede and was restored by him.

By these auctorities it appeareth M. Iuell, that the fathers of Christes church be not so thinne sowe on our side, as yow beare the worlde in hande theie ar, seing that I haue here brought yow not one alone as yow demaunded, but manie: not their bare wordes, which (although of the selfe moste plaine and manifest) might perhappes haue bene subiect to your wrangling interpretations: but their seuerall actes and deedes (the best expositors of their owne mindes) confirming most manifestly the same.

Will yow haue nowe some allowed example of the primitiue

primitiue church to testifie the same? What better examples can yowe haue, then that in all controuerfies arising either betwene bishop and bishop priuatelie, or in the whole church publickely since the beginning, the B. of Rome hath bene onelie he, to whome the parties grieved wer they catholikes or heretikes, good or bad haue had recourse for helpe? What better examples then that emongest so manie appeales made vnto him, there is not so much as one instance to be giuen of some one, that lafullie and orderly appealed from him, and whose such appeale toke effect? Who hath cited to his cōfistorie euen from the fardest parte of the Easte church (and as *Theodorus* writeth *ecclesiasticam secutus regulam* folowing the rule of the church) offenders and transgressors of the holie canons? The B. of Rome.

Examples of the primitiue church to proue the B. of Rome his suprema.

Tripart. hist. lib. 4. cap. 6.

Theodori. lib. 2. cap. 4.

Tripart. histor. lib. 4. cap. 9.

Epist. ad Felicem.

Who is it without whose licence and consent, the primitiue church forbade counsels to be holden or bishoppes to be condemned? Trulie the pope. The whole counsell of Nice affirming the same, if we will giue credite to *Athanasius*, who was present thereat and affirmeth it to be so, although the canon thereof (for of .70. there agreed upon we haue onelie at this daie 20.) be perished and not now to be had. Where I can not but note by the waye, the circumspect manner of writing vsed by *Athanasius*, who saith not that the counsell of Nice decreed or ordeined this, but onelie that by their iudgemētes they cōfirmed and renewed the same. His wordes are these. *In Nicena synodo. 318. episcoporum concorditer ab omnibus roboratum*; it was in the counsell holden at Nice by full consent of all the bishoppes in nombre. 318. roborate or confirmed, *non debere absque R. pontificis sententia celebrari concilium*.

R. brari concilium.

A PROVE OF CERTEYNE ARTICLES

brari concilia nec Episcopos damnari, that without the auctoritie of the B. of Rome neither councelles should be kepte nor bishops condemned. So that herebie we may gather that it was before taken for a truthe, but then by reason of some busie braines that began to call it in to question, by the iudgement of the counsell confirmed and put out of all doubt.

Ensebins
lib. 5. cap.
24.

Who but he excommunicated all the churches of *Africa* and provinces bordering apon it, no man finding fault with the doing thereof for lacke of iurisdiction (which would no doubt where partes be taken as at that time there wer aboute the keeping of the Easter daye, of all other thinges first haue bene espied and reprehended if it had bene doen without auctoritie) although some complained of ouer much rigour, and would haue wished a little more discretion in *Victor* then pope which did it?

Conciliū
Constan.
about the
yeare of
our lorde
369. ca. 5.

But to goe forward in the examples of the ancient counsels, To whome did the second generall counsell gathered at Constantinople declare that the honour of being chief ouer all other bishops did apperteigne? To anie other then to the bishop of Rome?

Concil.
Ephesinū
in the yea
re of our
lorde. 433

In whose place was *Cirillus* president of the third generall counsell holden at *Ephesus* but in the B. of Rome his?

Conciliū
Calcedō.
The yea-
re. 453.
A. 8.

Whome called the fowerth generall counsell of *Calcedon*, *vniversie ecclesie episcopum* bishop or ouerscar of the vniuersall church, but him? Who commaunded the bodie of the same counsell that theie should in no wise suffer *Dioscorus* the bishoppe of *Alexandria* to sit emon- sessione. 1. gest them, but the pope by his legates? Whie was *Lucen-*

tius one

thus one of the popes legates forbidden at the same time to accuse *Dioscorus*, but because the fathers tould him that the parsons of the iudge and th' accuser must be distincte; and that the iudge might in no wise take on him the others name or office? And howe was *Lucentius* emongest them a iudge? because he represented the popes parson. And whie was the pope his maister iudge? because he was the chief iudge and heade in earthe of the church. Can yow tell anie other cause M. Iuell? And for this cause *Lucentius* gaue ouer and *Eusebius* an other bishop accused him. Finallie to make an ende with this counsell of *Calcedon*; knowe ye that after manie reasons on bothe sides and long debating toe and fro in the same touching the B: of Rome his prerogative, the fathers at the length concluded the matter and knit vp the knot in this wise. *Ex his que gesta sunt vel ab vnoquoq; deposita perpendimus, omnem quidem primatum & honorem principium secundum canones, antiquae Romae Deo amantissimo archiepiscopo confirmari.* That is to saie: By those thinges which haue passed emongest vs or haue bene by euerie one of vs alleaged, we perceiue according to the canons, all souerentie and chief honour to be confirmed, to the welbelouid of god tharchbishop of olde Rome. Note here I beseeche yowe good indifferent readers (which a littell before I noted to you out of *Athanasius* alleaging for the B: of Rome his superioritie the first counsell of Nice) that the counsell of *Calcedon* determined here no newe thing of the popes auctoritie, but confessed them selues by boulting out the truthe to haue founde, that the canons and rules of the church in times past had giuen him that chief honour aboue all other, and

A. 16.

The Conclusion of the Council of Calcedon touching the Popes superiority.

A PROVE OF CERTEYNE ARTICLES

that therefore theie perceined that by them it ought to be confirmed. What can we here thincke of the counsell of *Calcedon* referring it selfe to the canons, but that it mēt of the counsell of Constantinople and Nice going before? And of the counsell of Nice what can we iudge, but that their confirmation had relation to the verie institution of Christe him selfe?

Concilium
Carthag.
Mileuitanū

Apud
August.
epist. 90.

The fathers assembled in the two counells of Carthage and Mileuite, of whome S. Austē was one, wrote vnto

Innocentius then pope of Rome to confirme their doings against the two heretikes, *Pelagius* and *Celestius*. The whole counsell of Carthage writing to the pope, did so theie

saide: *ut status sua mediocritati etiā apostolice sedis adhibetur auctoritas*, to the entent that to their ordonāces which

wer but of meane auctoritie, the weight and maiestie of th' apostolicall seate might adde the more. The fathers

in the counsell Mileuitan, of their writing for the confirmation of their decrees alleaged this to be the cause,

August.
epist. 92.

Quia te Dominus gratia sua precipuo munere in sede apostolica collocauit, that is, because our lorde hath placed yow by

the gift of his especiall grace in the apostolicall seate.

August.
epist. 91.

To the first of these two counells *Innocentius* the pope making answer, how doeth he praise and extoll the fathers,

for that that theie not leaning to their owne iudgements, had (obseruing th' examples of atncient traditions,

Not man
but god
hath referred
to the
pope the
determination
of all doubt-
es.

and being mindefull of the ecclesiasticall discipline, not contemning the ordinaunces of the fathers in

times past: who decreed, not by the sentence of man but of god him selfe, that the determination of all doubt-
es should be reserved to the See of Rome, from whence

all other churches should receaue the same, none other

wise

IN RELIGION, DENYED BY M. IVELL. 63
wise then as all waters procede from the heade spring)
referred the whole processe of their doinges to his iud-
gement?

To the other counsell he made answer, that theie had August.
epist. 93.
behaued the selues bothe diligentlie and decentlie in re-
garding th'apostles honour, his honour quoth he I saie,
who beside the care of externall thinges hath also to pro-
uide for all churches, in asking what was to be folowed
in doutefull matters: wherein he saide theie had folowed
the forme of the auncient rule. He added also that as ofte
as there was anie doubte of matters of faithe, his bro-
thers and fellow bishoppes should referre the same to no
other but to Peter, in which doing theie should refer the
to the giuer bothe of that name and the honour belong-
ing theretoe, with manie other wordes to this ende. And
last of all in the same lettres he excommunicated bothe
Pelagius and *Celestius*, commaunding that his sentence re-
mained inuiolable, that they entred not in to the chur-
ches, that theie shoulde haue no pastorall charge, but yet
that if theie repented pardon should not be denied them.

Here perhappes some one will aske of me, why pas-
sing ouer the notable testimonies touching this matter,
of *Anacletus*, *Clemens*, *Euaristus*, *Alexander*, *Xistus*, *Telep-
horus* of whome the last liued within seuen score yeres
after Christe, I rather allege *Innocentius*, who although he
be also aunciet as liuing well neare eleuen hundred yeres
agoe, and proue right well the point for the which he is
brought in, might yet either for the one respect or the
other, haue giuen place to any of them. To whome
I make this answer, that as I haue willingly and witting-
ly suffered my selfe, to lacke such necessarie defence for

The yea-
re of our
lord. 470

1
A PROVE OF CERTEYNE ARTICLES
the proufe of this controuersie, as out of the writings
of such graue fathers and holie martirs, our aduersaries
them selues (I appeal to their consciences) knowe right
well that we might abundantlie and in greate store ha-
ue heaped together, onelie because the gainesayers might
happelie haue excepted against them, that not with stand-
ing they wer martirs, and in the whole course of their
liues verie apostles, yet because they wer bishoppes of
Rome, theie wer not in that cause which was their owne,
indifferent witnesses: so would I also haue forborne
the alleaging of this answer of Innocentius for the same
cause: had it not bene that S. Austen him selfe had iusti-
fied his parson against our aduersaries in this behalfe.

Epist. 106 For he writing to one *Paulinus* a bishoppe, after long dis-
coursing with him touching the heretikes *Pelagius* and
Celestinus, telleth him at the length, howe the coun-
cels of Carthage and Mileuite had writen about them and
their heresies to *Innocentius* the pope, not onelie the cer-
tificate of their doinges but also certeine familier lettres
beside. To all the which saith he, *ille nobis rescripsit eodem
modo quo fas erat, atque oportebat apostolica sedis antistitem* he
answered vs by his lettres againe, euen as it was right and
as was for the B. of the apostolicall See meete.

Nowe I praie yowe confidre here with your selues
good Readers, if *Innocentius* when he wrote to these fa-
thers, to auance him selfe and his See, had being led
thereunto by blinde affection, without the warrant of
goddess worde, the vsage of the church, the auctoritie of
the canons, praised them, that keping and obseruing the
examples of antiquitie and hauing in remembrance the
ecclesiasticall discipline, they had referred as their
ought

ought their doings to his iudgement: if he had besides borne them in hande, that the auncient fathers had decreed, not by mannes iudgement but by goddes him selfe, that what so euer wer to be doen wer it of those prouinces that wer neare to Rome or far of, it should not be determined before that it wer brought to the knowledge of that seate of his: if he had excommunicate *Pelagius* and *Celestius* without auctoritie, and finallie doen and saide so manie thinges (as ar in his saide epistles more at large to be sene) for the prerogative of his church, and all false: howe had then S. Austen saide trulie, that he answered in all pointes aright, and as the B. of the apostolicall seate shoulde? Shall we thincke that S. Austen was ignorant and so deceauid, or that he flattered and so lied? Or can we iustly thincke that S. Austen if he had not taken him as heade of the church, would euer haue willed him to haue cited *Pelagius* (being not then in Britaine but in the east partes as in the same epistle it appeareth) to come to Rome? But thus much be saide by the waie to that question whie rather vse the auctoritie of *Innocentius*, then any of those other popes before him.

I might here bring furth for examples alowed of the primitiue church, seing hetherto they haue bene practiced and neuer disallowed, howe that *Ursarius* and *Valens* two ringleaders and chiefe capitaines amongest the Arians, at the length being wearie of their heresies and harrelie forie therefore, of all the bishoppes in the worlde went to no other but to onelie *Iulius* the pope to be absolved, and by him receaued into the church and admitted to the communion and companie of the faithfull, as witnesseth *Epiphanius* and other; howe that the same

Iulius

Epist. 95

Epiph.

heresi. 68.

Athanas.

polog. 2.

Histor. trip.

lib. 4. cap.

34.

A PROVE OF CERTEYNE ARTICLES

Socrates
Lib. 2. cap.
15.

Epist. 85.
83.
89.

Lib. 2.
Epist. 4.

lib. epist. 1.
epist. 75.

Iulius restored to their bishoprikes being vniustely depriued, *Athanasius* to *Alexandria*, *Paulus* to *Constantinople*, *Marcellus* to *Ancyra*, and *Aselepas* to *Gaza*, all in the East church, and therefore impossible to haue bene doe had not his auctoritie bene vniuersall. I might here put yow in remembrance of a nombre of bishoppes of Rome, that wrote their lettres in to the fardest parte of the worlde, sometimes commaunding, other whiles forbidding this or that: of the like that directed their commissions to this bishop and to that, to execute their auctoritie in countries and prouinces far from Rome: as namelie (to passe ouer *Pius*, *Victor*, *Fabianus*, and such other) of *Leo* the first, who in *Grece* and the countries bordering thereapō appointed the B. of *Thessalonica*, in Fraunce the B. of *Arles*, and in Spaine *Hormisdas* an other bishoppe, to be his vicaires and deputes in those parties. Which had bene a matter of all other to be laughed at, if they writing such letters, and making such delegations, had had nothing or no more to doe there, then other men.

But omitting manie other bothe before and sence that haue doen the like, I shall at this time onelie alleage *Gregorie*, the first of that name, him rather then anie of the rest, because in this controuerisie yowe beare your selfe on his auctoritie so bolde. Did not he ordeine that *Maximianus* the B. of *Siracusa*, should in his stede oversee all the churches of *Scicilie*? Did he not write his lettres to all the bishoppes of *Numidia* commaunding them that they should giue ordres to no *Donatistes*? Did he not direct his lettres to *Adodatus* the metropolitane of *Numidia*, to take good heede that none wer promoted to holy ordres by mony? And will yow yet M. Iuell hearing

ring this, persist in your lewde opinion, that S. Gregorie (then whome emongest all that range of bishops that haue either gone before him or folowed after, yowe coulde neuer haue founde one that more maketh in this point for the catholike faith and lesse for yow) should be a patrone of your heresie? But because it maie the better appeare to all men in what distresse yow ar, that be driven to such shamefull shiftes and extreme refuges for the vpholding of your newe founde religion: I shall here (occasion so aptlie offering it selfe) examine that place of S. Gregorie, which yowe tosse so cōmonlie in your mouthes, repete so often in your bookes, where he sharpe lie reprehendeth Iohn the B. of Constantinople, for taking upon him the name of vniuersall bishop, a title altogether (he saithe) prophane and mete for antichriste, a title which Leo his predeceffour hauing offred vnto him by the whole councell of Calcedon refused. Thus hath S. Gregorie.

S. Grego-
ries place
brought
by the
Protestants
ageinst
the Popes
suprema-
cy exami-
ned.

To this auctoritie the truth it selfe compelling me, I must nedes folowe in answering, that excellent clercke and man for his learning not in onething or two but vniuersallie in all, emongest those of the olde worlde worthie to be reconed, (for for no lesse doe the wise and learned iudge him to be howe euer some foolish calfe haue in vaine murmured to the contrarie:) who being vrged as yowe knowe by your selfe M. Iuell with this place, tolde yow that it serued nothing to disproue the souereintie, as in deede it doeth not. For if yow had reade S. Gregorie so diligentlie as reason woulde yow should before yowe had alleaged him so impudentlie, then had yow founde that althoughe the B. of Rome had neuer bene

S. called.

A PROVE OF CERTEYNE ARTICLES

called vniuersall bishoppe, yeat had that bene no proufe that he is not therefore heade of the church, the would yowe not so foolishlie haue noted apou D. Coles wordes in the margēt of your boke, that no B. of Rome before S. Gregories time woulde euer be called vniuersall bishop: finallie then would yowe not so ignorantlie haue confounded together, these termes vniuersall bishop and heade of the church, as though theie had in that place signified all one thing. The which that theie doe not, no mā doeth more plainelie expresse then S. Gregorie him selfe, who writeth of S. Peter after this māner. The charge saith he and supremacie of all the whole church was committed to him, and yeat was he not called vniuersall apostle.

Lo M. Inell if you had taken the paines to haue scanned the place of S. Gregorie alleaged by yow by this and such other, would yow euer haue brought in to the lighte this deade mouſe, this false argument and vntrue consequent: There was neuer anie B. of Rome called, or that would be called by the name of vniuersall bishop, therefore theie be not or ought not to be heades of the church. Seing that S. Peter as saith S. Gregorie had the charge of the whole church although he wer neuer called by the name of vniuersall apostle. If S. Peter might be heade of the church, and without anie absurditie haue the charge thereof as (S. Gregorie thought) although he wer not called vniuersall apostle, whie should yow thicke it now anie more impossible for the pope to be called head of the church, although he be not called vniuersall bishoppe? And so haue yowe by the waie an answer to your wise demaunde also, that is, if no B. of Rome would euer take apou him to be called th' vniuersall bishoppe or head of

The
vword vni
uerfall B.
not taken
vwith S.
Gregorie
to signifie
the head
of the
church.
Lib. 4.
cap. 76.

S. Grego-
rie expōi
ded to ma
ke nothig
for the
protestāts
by his
ovvne
vwordes.

of the whole church for the space of six hundred yeares after Christe, where then was the heade of the vniuersall church all that while, or howe it coulde then continue without a heade more the nowe. For we saie vnto yow, that that is moste false and vntrue which yowe lay for a grounded truthe, that is that no B. of Rome would euer be called by the name of heade of the church within the first six hundred yeares after Christe, as hath bene sufficientlie proued before, and that also as we haue declared, yowe abuse your selfe in the framing of your faide questiō, in taking for all one the heade of the church and the vniuersall bishoppe. And thus haue yow one cause whie this place of S. Gregorie maketh nothing against the supremacie of the B. of Rome.

And other cause is for that, that Iohn the B. of Constantinople by this name or title of vniuersall bishoppe, vnderstoode him selfe onelie to be a bishoppe and none elles. Which meaning neither in the first six hundred yeares nor at anie time sence, anie B. of Rome that I could
In vvhatsence it is true that no B. of Rome would euer be called vniuersall bishop.
 yeat heare of euer had. And that this is the true meaning of S. Gregorie and not forced by me, the verie wordes of the same man written to Iohn archebishop of Constantinople doe well witnesse with me. *Qui enim indignum se esse fatebatur, ut episcopus dici debuisset, ad hoc quandoque perductus est, ut de sepectis fratribus episcopus appetas solus vocari*, that
lib. epist. 4. Epist. 4.
 is to saie: for thow (Iohn B. of Constantinople) which once grauntedst thy selfe to be vnworthie the name of a bishoppe, art nowe at the length comme to that passe, that thowe labourest to be called a bishop. alone. And a little after. Thow goest about (saith he) to take awaie that honour from all other, which by singularitie thow
 S 2 desirest

A PROVE OF CERTEYNE ARTICLES
desirest vnlaufflie to vsurpe to thy selfe.

In the.2.
ansyvere
to D. Co.
les. 2. let-
tres.

The anti-
quitie of
holie vva-
ter.

Thus maie yowe see M. Iuell howe this place being by th'author him selfe expounded, fardereth yow nothing at all, and also by suche auctorities and reasons as haue for our parte bene before alleaged, vnderstand, howe vnaduisedlie it was saide of yowe, that the catholikes as sure as god is god, if theie would haue vouchesaufed to folowe either the scriptures, either the aunciēt Doctours and coūcels, would neuer haue restored again the supremacie of the B. of Rome after it was once abolished. Doe yow not hereby giue occasiō to mē to thinke that your lacke of faithe and mistrust in goddes omnipotency in other thinges, groweth euen thereof that yow thincke god is not god? For towching the supremacie, hauing in the scriptures nothing, in the counsels as little, in the fathers writings onelie thiese fewe wordes, that might se me to impugne the same and yet doe not: howe will yow be able to discharge so manie auctorities of the fathers, such consent of counsels, such conformitie of examples and force of reasons, as haue bene and maie be brought against yow? howe will you satisfie your owne conscience which telleth yowe, that so manie ceremonies, so manie ordonances, so manie decrees of bishoppes of Rome, as Thomas Beacon otherwise called Theodore Basile, or by what name so euer he be elles termed hath heaped together, deliuered by them to the worlde, some of them, as emongest a nombre that which of all other yowe make lest account of, holie water, within little more then a hundred yeares after Christe, and the most parte in the pure state of the primitiue church, would neuer haue bene by such common and generall consent without

out contradiction of anie, receiued by the whole worlde, vsed and frequented in all the churches scattred and disperfed thorough out the same, onlesse the authors the reof had had vniuerfall auctoritie to establishe that which hath bene vniuerfallie receited.

Thus hauing hetherto touching the supremacie saide so much as maie presently serue for your chalenge, leauing the rest for a whole booke either by me when god shall sende better laisure, or some other better able when he shall thincke best, to be thereof made: I shall nowe passe to

the nexte article in question.

(? ?)

S 3

That



A PROVE OF CERTEYNE ARTICLES
THAT THE PEOPLE
VVAS TAUGHT WITHIN THE
FIRST SIX HVNDRED YEARES

AFTER CHRISTE, TO BELEVE

*Lib. 10.
 de civitate
 dei cap. 6.*

that in the Sacrament of the altar (for
 so dothe S. Austen terme it) is
 contained Christes bodie,
 reallie, substantiallie,
 corporalie and
 carnallie.

*Lib. de pre
 script. ad
 versus. bar*



Ertullian an auncient writer of Christes
 churche, reporteth of heresie that the na-
 ture thereof is, either when it is pressed
 with the auctoritie of scripture to denie
 it platlie to be scripture, or if she receiue it
 with additions and detractions to the fra-
 ming of her purpose to peruert it, or finally with false
 gloses and vnttrue expositions in such sorte to water it,
 that it maie seme to haue a far other sense, then had euer
 the holie ghost the author thereof. This lesson and
 manner of olde heretikes was neuer I trowe more dili-
 gently put in execution or earnestlie practised, the in this
 our most miserable and wretched time, nor in anie con-
 trouersie more perspicuouse and easie euen at the eye to
 be perceiued, then in this of the moste blessed sacrament
 of Christes owne bodie and bloude. For when our ad-
 uersaries demaunde of vs scripture for the confirmation
 of our parte, and we bring them the wordes, not of
 Peter, not of Paule, not of anie of thother apostles, but of
 Christe

Christe him selfe that saith: This is my bodie, and not contented there with (least some man might otherwise construe his wordes because he had at other times spoken by figures) addeth, the selfe same which shalbe betraied for yowe: (then which wordes if all the worlde would lay their heades together, to denise howe he might haue spoken more plainelic, theie shall neuer finde the waie): they bring vs a glose cleane contrarie to the texte, that it signifieth his bodie, that it is a figure thereof. But what? seing (as S. Ambrose saith) oure lorde Iesus witnesseth vnto vs that we truly receaue his body and bloud, shall we dout of his credite and witnes? Naie we haue other councell and better by *Cirillus*, who biddeth vs not to doute whether this be true or no, but to embrace in faith the wordes of our Sauior, who for as much as he is the truthe it selfe, we maie well be suer can not lie.

*Lib. 4. de
Sacramēti.
Cap. 5.*

*Super illud
Luce. Hoc
est corpus.*

Thus maie yowe see good Readers what it is to deale with heretikes, whose propertie is alwaies to crie for scripture, and in whose mouthe there is nothing so common as *verbum domini verbum domini*, the worde of the lorde the worde of the lorde, and yet when all is done and their request satisfied, that is scripture brought to them, theie are not ashamed (such is their impudencie) either to saie that it is at all no scripture, or that it maketh nothing against them, or to call that euident for them that in the iudgement of as manie as either ar wise or learned, is moste euident against them. And of this disease if yowe had not M. Iuell bene daungerouslie sicke, yowe would neuer haue put me or anie man elles to the paine, to labour anie farder in the boulding oute of that

A PROVE OF CERTEYNE ARTICLES

that truthe wherein Christe hath so plainelie opened him selfe, as neither hath he nede by anie other to be expounded, nor easelie can anie such I trowe be founde, as shalbe hable more plainelie to expresse the same, then hath Christe him selfe our maister allreadie doen. Not withstanding because bothe yowe and your companions like caulling Capernaïtes, stande upon Christes meaning, which as yowe saie was not all one with his wordes, and also on this that we haue no olde writers to mainteine as it pleaseth yowe to terme it, oure newe doctrine of Christes reall presence in the sacrament: I shall assaie to make yow vnderstande, at the least those good people whome yow haue so far abused, that we haue a greate sorte more that saie with vs, that Christes blessed bodie after the wordes of consecration dueli by the priest pronounced, is reallie, substantiallie, and corporal lie, the same that was borne of the virgin Marie, the same that he walcked in here in earthe, the same that as him selfe witnesseth was deliuered for vs to be crucified on the crosse, present in the sacrament, then euer yow or the best that taketh your parte, shall in sustaining the contrarie, be hable of them all to giue a right answer to anie one.

Tertullian
in the yea
re of our
lord, 200,

Lib. de
Resur.
carnis.

And here I shall first alleage that auncient writer Tertullian, in whome (writing aboute thirtene hundred yeares sence) I finde to this purpose these wordes. *Caro corpore & sanguine Christi vescitur ut & anima de Deo saginetur: non possunt ergo separari in mercede quas opera coniungit.* that is to saie. Our fleshe feedeth on the bodie and bloude of Christe, that the soule also maie be made fat by feeding on god: theie can not therefore be separated in rewarde,

rewarde, which haue bene ioined and coupled together in working.

Note here I beseeche yow good readers against our aduersaries, that would shift of this place with their olde accustomed answer, that the breade is called his bodie for that it signifieth and representeth no lesse vnto vs, those wordes of Tertullian where he saith, that the bodie and the soule can not be seuered in receauing their rewarde, whome one office or minister ioineth together. If the bodie fede apon bare breade as our aduersaries affirme, and not apon Christes blessed bodie and blood as Tertullian saith, howe then cā these be saide to concurre in one ministerie, where as either of them fedeth diuerlie on diuerse thinges? Or will yowe saie M. Iuell that flesh can fede apon signes or figures? Trulie whether it can or no I durst referre the resolution hereof to your selfe, if being shut vp without meate or drinke two or thre daies in some close rouse, it might be my chaunce to come to your speeche at the last I thincke yow would bestowe him that would make yow such an argument: Yowe haue thought earnestlie apon meate all this while therefore yowe haue eaten your fill. And would con him but little more thancke, that would painte on the walles of your chambre the signe of a fat capon, and bid yow eate and spare not. But was Tertullian thincke we of this minde alone? No trulie. For besides him we haue to confirme the faith of the church in this pointe all the auncient writers, as manie as by occasion make anie mention of this most blessed Sacrament. Emongest whome I shall next alleage S. Cipriā that holie and blessed martin. Who in his

Ciprian.
The year
re. 349.

T

worcke

A PROVE OF CERTEYNE ARTICLES
 worcke *De duplici martyrio* touching this matter hath
 these wordes. *Reliquit nobis edendam carnem suam, Reliquit*
bibendum sanguinem, ut per eadem aleremur per qua sumus redemp-
ti. Christ hath left vs his fleshe to eate, and his bloude
 to drinke to the entent we might be noorished by the
 same thinges, by the which we wer redemed. Trulie if we
 be noorished by the same thinges by the which we haue
 bene redemed, then ar we not noorished we maie be bol-
 de to saie, with a signe or figure of his bodie, which one-
 lie and nothing elles these newe founde vpstartes would
 make vs beleue to be in this Sacrament.

Sermon de
cena Dñi.

The same holie martyr in an other place hath to the
 same purpose these wordes. The breade which our lorde
 deliucted to his disciples, being changed not in forme or
 shape but in nature, by the omnipotencie of the worde is
 made fleshe. This place of S. Cyprian serueth me to double vse.
 For bothe it manifestlie proueth the reall presence, and
 (which yowe also denie and call a newe inuention, un-
 knownen to th'ancient fathers, and first harde of in the
 counsell holden at *Lanranum* vnder *Innocentius* the thir-
 de) the transubstantiation of the breade into Christes
 naturall fleshe. Your comon answer, that the base crea-
 tures of breade and wine be after the consecration chan-
 ged and transmuted from common breade to be a Sacra-
 ment, to be a signe, a remembrance, a signification of
 Christes bodie and bloude, yea to be in the steade of his
 bodie it selfe, whereas before the consecration it was no
 such thing, can serue yowe no longer. For all this indu-
 ceth no change in the nature or substance of the breade,
 no more then if a cartar to daye should be turned into a
 kinge

Transub-
stantiatio

kinge to morowe, or placed in his seate of maiestie to represent his parson, he could be saide to be changed in nature.

Athanasius writing of the miracle that happened about a certeine image of our sauiour, whome certeine Iewes (McJuell) in a towne named *Berytus* in Syria nailed vnto a crosse, and so long continued their malice in persecuting the same after the māner of their fathers crueltie towards Christ him selfe, or oure false Christians behaviour towards his saide image in these our daies, that water at the length and bloud issued in greate quantitie oute of the fyde thereof, hath these wordes. *Necesse aliter estimandum est à verè catholicis præter id quod à nobis scribitur, quasi ex carne et sanguine Christi aliquid possit in mundo inueniri, nisi illud quod in ara per manus sacerdotum quotidie spiritualiter efficitur.* That is. Neither is it by true catholikes otherwise to be thought then we haue allreadie written. As though there might be founde anie parte in the whole world of Christes fleshe and bloud, sauing that which is on the altar by the handes of the priestes daile spiritually made.

Thus much touching this matter hath *Athanasius*. But this auctoritie I knowe yow will assaie to auoide, by caulling upon the wordes, spirituallie made. In which sence yowe will saie, yow denie not but that Christes fleshe and blood, although not on the altar is yet neuertheles present on your communiõ table. But ageinst this sorie shifte we replie, that *Athanasius* saide not in this place that Christes fleshe and bloude was spirituallie on the altar (which if he had, so long as he excluded not the corporall presence also, had made nothing ageinst vs.

T 2 for we:

Athanas.
the yeare

379.

*Lib. de passioni
imagi
nis Christi
Cap. vii.*

• A PROVE OF CERTEYNE ARTICLES

for we bothe knowe and graunte, that after bothe these manners his blessed bodie is there) but that by the priest the same was spirituallie made, as though by the adiectiō of this worde (spirituallie) he would take awaie all occasion of offence, from such either weake or frowarde consciences, as happelie might imagine some other kinde of making Christes fleshe and blood then by the omnipotent power of goddes moste holie spire. And that this was the meaning of *Athanasiu* and no other, it shall most manifestlie upon the knowlege of the cause for which he spake these wordes appeare. It is apparent by the place that he was of this minde, whereas the bishop of *Beryus* caused diuerse vessels of glasse to be made, and parte of this blood that issued out of the image, to be put in the same, and to be distributed in to diuerse partes of the worlde, that all men might vnderstande the maruellouse worcking of almightie god: that that blood which was shewed in manie places in his time, and saied to be of Christes, was parte of this whereof he wrote. For truelie quoth he, sauing on the altar, there is no wherelles in the worlde any other parte of Christes fleshe and blood. Now I praie you good Readers iudge indifferentlie, if Christes true fleshe and true blood had not bene in the sacrament, but a signe or a representation thereof onelie, is it likelie that *Athanasiu* would haue made an exceptiō of that which was not at all? that he would haue written so foolishhelie, as no noddie would haue spoken? Euerie exception must be of some thing contained vnder the rule, bothe lawe and reason saie from the which the exception is made. And therefore if one would saie there is no man that runneth sauing such a horse, he that should
so saie

so saie would be counted but an asse. We may therefore boldly conclude that this auncient father and learned doctour, bothe spake and ment of Christes bodie trulie, naturally, and corporally present in the sacrament: feing that otherwise to haue made in that place any mention thereof, had not onelie bene impertinent and nothing to the purpose, but fond also and a thing moste ridiculous.

Eusebius Emiffen. of this matter in a certeine homelie of his hath these wordes, *Sicut autem quicumque, qui ad fidem veniens ante verba baptismi adhuc in vinculo est veteris debiti, his verò commemoratis mox exuitur omni fæce peccati: ita quando benedicende verbis celestibus creatura sacris altaribus imponitur, antequam inuocatione summi nominis consecrentur, substantia illis est panis & vini, post verba autem Christi, corpus & sanguis Christi est. Quid mirum autem est, si ea quæ verbo creati possunt, possint creatura conuertere?* The which wordes in our tongue sounde thus much. Euen as he that comming to our faith what so euer he be, before the wordes of baptisme pronounced is yet still in the daunger of the bande of his olde debte, and the same being once reherfed is now quit thereof and free from all spot of sinne: so when the creatures ar laide on the holie altars to be blessed with the heauenlie wordes, before theie be by the calling on the name of the highest consecrated, there is the substance of breade and wine. But after the wordes of Christ pronounced, there is his bodie and bloud.

Terribilis est locus iste M. Iuell, This is a terrible place and able alone to breake the backes and stoppe the mouthes, of all that brutishe broode crept in to the world from the filchie nestes of Luther or Caluin his winges. This one

Homil. 8.
de Pascha.

A PROVE OF CERTEYNE ARTICLES

auncient father wer hable if we had no other, to discredite yow before all the world, which haue so impudentlie auouched that we haue notall emongest vs so much as one auncient writer, to affirme no not colourable, the doctrine of the catholike church concerning transub-

Transubstantiation

stantiation. Doeth not *Eusebius* in this place so affirme it truelie without all manner of colour, that euen the taking awaie of our sinnes by baptesme, is by him compared with the departure of the substance of breade and wine in the sacrament? If therefore there remaine after the wordes of consecration anie substance of breade and wine, saie also that after baptesme our olde sinnes remaine still. For so reasoneth here *Eusebius*, that the one is as true as the other, otherwise his similitude should haile and be of no force. And if yow yeat make strange to

To alleage the omnipotency of god vvhathad it neded, if there had bene no other chaunge in the bread and wine the Protestants saie there is

Ambrosius
The yeare of our lord. 380

graunt thereto, doe not his wordes that followe manifestly conuince this to be his meaning, where he asketh this question: what meruell is it if he that could create all thinges with his worde, be able to turne and conuert one thing in to another? But of that greates nombre of testimonies which might be here for the confirmation of this truthe brought out of *Eusebius*, this one for this time maie suffice.

The nexte auctoritie that I will here alleage, shalbe take out of that valiant champion of Christes church and holie bishoppe of Millaine S. Ambrose. Who is in this matter for vs so plaine, both in the controuersie of the presence, and also of that other of transubstantiation, as he that fauoreth those opinions most can not what so euer he be, to that effect expresse his minde more fullie. His wordes I will here truelie reherse (as theie are in his

worckes

worckes to be founde) worde for worde in englishe.

This breade (saith he) is breade before the wordes of consecratiō, after the which of breade is made the fleshe of Christe. Let vs therefore proue that which we saie. *Lib. 4. de Sacrament cap. 4.*

How can breade be made the bodie of Christe? By consecration. But this consecration with what wordes, or with whose is it done? By the wordes of our lorde Iesus. For thorough all the rest which ar spoken, thanckes ar offered vnto god, praier ar made for the rulers, for the people and for other thinges. But whē the priest is come to the consecration, nowe vseth he no longer his owne wordes, but the wordes of Christ. It is therefore Christes worde that maketh this sacrament. What worde of Christe? Trulie that, wherebie all thinges wer made, that whereby our lorde commaunded and heauen was framed, that wherebie the sea and lande was created and euerie other creature fourmed. Seest thou therefore of what power Christes worde is? If it be of such force that of nothing it is able to make some thing, howe much more is it able to turne those thinges which wer before made, in to some other thing? Thus far S. Ambrose. *Note that of breade the fleshe of Christ is made.*

The same S. Ambrose in an other place hath these wordes. Thow wilt perhappes saie I see an other thing, howe doe yow tell me that I take the body of Christe? And this remaineth yet for me to proue. Howe manie examples vse we therefore to persuade, that it is not that which nature hath fourmed but that which blessing hath consecrated? and that the force of blessing is greater then that of nature, because by blessing euē nature it selfe is changed. Moses helde in his hande the rodde, he cast it from him and it became a serpent, againe he toke it by the taile

*Deijs qui
init. myste.
cap. 9*

A PROVE OF CERTEYNE ARTICLES

the taile and it returned to the nature of a rodde. And after this example with manie other to this ende by him out of the holie scriptures alleaged, he cōcludeth in this sorte. If mannes blessing wer of such force that it was able to conuerte nature, what saie we to that diuine consecration, where the verie wordes of our sauior doe worcke?

This thought S. Ambrose a proufe strong ynough to cōvince the truthe of this sacrament. And although the substance of the rod being turned in to the substance of the serpent, lost also therewithall his first outwarde nature, the accidētes I meane, which in this miraculouse change in the sacramēt is otherwise, where theie remaine for our infirmities sake saufe and sounge: yet was this in his iudgement no let why he might not well reason after this sorte: Moses goddes seruant was able to turne a rod in to a serpent. Therefore god his maister is able to turne breade in to his fleshe. Neither thought he it anie iuggling because to fight breade and wine remained still, as that blasphemouse tongue which of late hath taken upon him to be your champion M. Iuell, ageinst a certeine treatise by a notable learned man made in the defence of the catholike faithe, in certeine pointes by yow not so much by learning impugned, as by malice maligned, hath termed it: but the miraculouse working of god aboue nature. And yet this good man forsoothe, maie not abide in anie wise to be noted one, that should put anie manner of mistrust in the omnipotēcie of god, but that he graunteth as freelie as we doe with *Abraham*, *Isaac* and *Iacob*, that god is able to perfourme what so euer he doeth promise, that no worde is impossible to him, that

him, that he hath done what so euer his will was to doe. And therefore he saith that theie that so reporte of him and his companions, theie must nedes doe it either of hatefull blindenes or ignorant malice.

Truelie good readers this man semeth to me, to be like a makeshifte, that falling into a companie of others making merie, braggeth and boasteth of his purse wherein is neuer a crosse, that he hath to spende as largelie as the best, and will beare his parte as franckelie as the proudest what so euer he be, and yeat for all his high lookes and greate bragges made before, when it commeth to the gathering of the shotte he slippeth faire and well awaie, and leaueth the honest companie to paye for all. Euen so I praie yowe marcke, when it commeth to the reconing of this heauenlie bancket, where is prepared for vs the most pretiouse bodie and bloude of oure sauiour Christe, where is required of vs for the shotte that faithe as saithe holie S. Basile that Christes wordes (This is my bodie) ^{in respon.} ^{ad quest.} teache vs: let vs I saie marcke howe well for all his brag- 172. ges he paieth his parte. For so the yowe shall see. If Christe had made his bodie in the sacrament to appeare like a ^{A Protestants faithe.} bodie, and his bloud to taste and shewe like bloude, if he might haue sene it with his eyes, as the people of Israel sawe the rodde, as theie tasted of the water: if Christe had euer done anie such miracle before as this is, that is to saie if he had turned the substance of one thing in to an other, and left still vnchanged the qualities of th' other thing that it was before, that it might not haue seemed a iuggling, if finally he had had anie necessitie to constraene him to worke anie suche change, then he woulde haue beleued as we doe notwithstanding all the

V. apparen-

A PROVE OF CERTEYNE ARTICLES
appareance of impossibilitie to the contrarie.

These be the conditions requisite to the faith of this protestant. But here it is a worlde to see, while he would seme humblie to graunte the omnipotencie of god, and to deliuer him selfe and his companions, from that note of infamie, whereinto by long struggling ageinst the same theie ar runne with all men, while he patcheth and cobbleth with his rottē lingells a nombre of clouted ifs, and is like the false tincker that mendeth one hole and maketh two newe, or craftie Couper that to fasten one whoope looseth three: he tumbleth hedlōg in to a greate heape of absurdities, whereof euerie one is as greate as that which he thought to haue auoided, and wherein yeat he sticketh not withstanding. For if thow beleuedest man (as thowe vanelie braggest that thowe doest) that god wer omnipotent, wouldest thow so limite and restraine his power, that he shoulde not change the nature and substance of a thinge, onlesse he change the accidentes thereof withall? Wilt thow first see blood and taste it as did the children of Israel the water, and then after beleue? O notable faithe to be cōpared with the grayne of a musterd seede, whose guydes the eyes and other fallible senses be. *Quid memorabile facis si videas & credas?* what greate act doest thow to beleue after thowe hast seene I maye say to yow, as *Theophilus* the B. of Alexandria sayd vnto one *Autolicus* to whome he wrote. Thus saide the Iues of Christ our sauour hanging apōn the Crosse. *Descendat nunc de cruce vt videamus & credamus.* Let him come downe now from the crosse that we maye see and thē beleue. And except you may see fleshe and bloud, is it iuggling? what yow meane herebie I knowe not, of
this suer

Lib. 1.

Mart. 15.

this suer I am, that greate blasphemie it is so to terme the miraculouse worcking of almightie god, besides the horrible presumption to apointe god in what sorte he shall doe his miracles, and last of all extreme folly to saie that he rather iuggleth, that turning the substance of one thing in to an other leaueth yeat vnchanged the olde forme (which no iuggler is able to doe) then he that altereth the forme although he can not the substance, which dailie experience telleth vs that euerie iuggler to our sight doeth. So that almightie goddes worcking is mooste vnlike to iugglers iuggling, and rather might yow haue saide, that Moses wand was a iuggling sticke for that that commonlie iugglers seme to doe as Moses did, then that in this high misterie consisting all in faithe, anie such false dealing should take place. Yow that call this iuggling, so far vnlike theretoe, if Christe I feare me had turned in this sacrament in dede the accidentes and outewarde forme, which euerie Iuggler promiseth and semeth to doe in his trickes: your false faithe is such, that yow would not haue letten to haue called that plaine iuggling, besides other pretie termes that yowe kepe in store.

But leauing yow to your trickes of liegier de main, wherein considering your excellencie we will in no wise contende with yow, but wisshing yow yeat like a frinde to make some more store thereof, and quietly hereafter to kepe them in your iugglers boxe till yowe meete with such companie as whole eyes yowe maie be able easelier to dymme: tell me I praie yowe familierlie, whether for all your greate bragges, yowe mistrusted not the omnipotencie of god, when yowe made this weake rea-

A PROVFE OF CERTEYNE ARTICLES

son that it was not his will to haue his bodie present in the sacrament, because in all the scripture beside yow reade of no such miracle, that one thinge was changed into an other reteining still the qualities of the first. Is not trowe yow god in good credite with you, of whose miracles you beleue no one till he haue doë two? what neded yow to haue asked this question, where he did the like before had yow not douted of his habilitie? Is this *Abrahams* faithe, is this *Isaac* his, is this *Dauid* his that yowe boast your selfe to haue? what scripture haue yow where anie of them did this? Did our blessed ladie whē she had receiued that strange message that she being a moste pure and immaculate virgin, should conceiue and bring furth a childe, desire first to see it done in an other? And yea amongest all the miracles that euer wer doen before or sence, was there euer anie so strange? Ar theie now blinde or maliciouse that charge yow with mistrust in goddes power? Haue theie not righte good cause to saie that yow see no farder then *Ismael* and *Agar*, that confesse your selfe not to beleue this miracle because Christ neuer did the like before?

Your last reason is of all other moste vnreasonable, and maketh me to thincke that sence the time that I last spake with yowe, there is some mischaunce happened vnto yow, that hath sore broosed your heade and let out your witte. For who I praie yow hath made yow at anie time a councelor to god, that so presumptuouslic yowe dare affirme that there was no necessitie, whie Christe should worke such a miracle, as to giue vs his bodie reallie and carnallie in a sacrament to be eaten? Is this all the thanckes that yow giue him for so greate a benefite and pre-

Esai. 40
Rom. 11.

and pretiouse aiewell, that he might haue chosen being at libertie not constrained by necessitie, whether he would haue doen it or no? Trulie these reasons so feble and weake haue betraied yow, and giue vs to vnderstand, that the chiefe staie why yow beleue not this truthe, is euen that which yow would so gladlie kepe from our knowledge, that is to wit, lacke and defect of power, which yow perswade your selfe to be in god to the perfourmance of so greate a miracle. And euen as the heretikes *Basilides*, *Cerdo*, and *Marcion*, because theie could not attaine to the vnderstanding how a virgin might bring furth, toke the occasion of their heresies, to laye that Christ toke no fleshe of the virgin Marie, and therefore suffred not in a true but in a fantastickall bodie: so fa- reth it with yow and your companie, who because yow can not see howe Christes bodie maie be in the sacramēt reallie present, and in manie places at once, falle flat to the deniall thereof, and bring it to a simple figure, or fantastickall vnderstanding.

Now let vs retorne againe to S. Ambrose, from whome your pewish proctour (M. Iuell) hath made me somewhat to straie. The same holie bishoppe hath touching this matter in an other place these wordes. *Sicut verus est dei fili-
lius D. noster Iesus Christus, nō quemadmodum homines per gra-
tiam, sed quasi filius ex substantia patris: ita vera caro sicut ipse
dixit quam accipimus & verus est potus &c.* Euen as our lorde Iesus Christ is the true sonne of god and not as men ar by grace, but as his sonne of the substance of his father: so is it true fleshe and true drinke which we receaue as he him selfe hath witnessed. But thow wilt peraduenture object (as euen Christes owne disciples did, at that time

*De Sacra-
mentis.*

Lib. 6.

Cap. 1.

Christes
true fleshe
in the Sa-
crament

A PROVE OF CERTEYNE ARTICLES

144. 6.

Whie in
the Sacra-
ment the
accidents
be not
changed.

when theie harde their maister saie: Excepte ye eate the fleshe of the sonne of man &c) how is it true fleshe? I whiche see the similitude of bloud see not true bloud in deede. First of all I tolde the of Christes worde, which is in operation so mighty that it can change and alter, yea the common and accustomed ordonances of nature. Afterwarde when the disciples could not abide this communication of their maisters theie departed. But onelie Peter saide, Thow hast the wordes of life euerlasting. Least therefore more might saie thus, as though there should be a certeine horror and fearefulnes of bloud, but yet the grace of redemption should remaine, therefore trulie thow receiuest this sacrament in a similitude or likenes, but so that thowe receiuest also the grace and force of his true nature.

Hetherto S. Ambrose: in whose wordes two things there ar especiallie to be noted, first that of the true presence of Christes bodie in the sacrament he toke him selfe to be so suer, that euen as certeine a truthe as it is that Christe was the true sonne of god, not by grace onelie or adoptiō: so certeinlie and trulie he toke his bodie to be present in the sacramēt, not by grace or spirituallie alone but trulie and reallie. The seconde pointē that is diligentlie to be obserued is, whie Christe contrarie to his accustomed maner of worcking in his miracles, changeth not here in this sacrament the outwarde shapo and forme, but onelie the inward nature and substance, which is as this holie doctour saithe, for oure infirmities sake, to auoide that horror and feare which if we should receaue the in their owne likenes, and not vnder the forme of thiges wherewith we ar better acquainted: we wer
of all.

of all likelihood ſuer to fall into. I cā not here paſſe ouer
in filēce that notable and euident testimony of this wor-
thy biſhop and learned father, vttered to this purpoſe by ^{Lib. 4. de}
him in an other place in theſe wordes. *Antequām cōſecre-* ^{Sacram.}
tur panis eſt, vbi autē verba Chriſti acceſſerint, corpus eſt Chriſti.
Ante verba Chriſti calix eſt vini et aquae plenus: vbi verba Chriſti
operata fuerint, ibi ſanguis efficitur qui plebē redemit. that is to
ſay, before that it be cōſecrate it is breade, but whē the wor-
des of chriſt ar come vnto it, it is chriſtes body. Before the
wordes of Chriſt there is a cup filled with wine and wa-
ter, as ſone as Chriſtes wordes haue wrought their ef-
fect, there is made that bloud which redemed the people.

If theſe auctorities alleaged out of S. Ambroſe be not
able to ſtop the mouthes of our aduerſaries, if they will
yeat nedes preſſe vs with their faithleſſe howes and
whies, and will deale with almightie god ſo ſtreightly
that they will graunt him to be hable to doe no more, thē
their ſimple wittes cā attein to the māner of the doing
whereof: I ſhall yeat moſte humblie deſier them to beare
with me, if I alleage once againe the ſame excellent and
learned biſhop (S. Ambroſe I meane) moſt plainly re-
felling all ſuch faitheles Caparnaites, as leaning more to
frailereason then firme faith, haue their doubtfull min-
des euer waltering and tottering in the truthe of this ſa-
cramēt. His wordes ar theſe. *Nunquid natura vſus præceſ-*
ſit quum Ieſus dominus ex Maria naceretur? Si ordinem qua-
rimus, viro mixta ſæmina generare conſueuerat. Liqueſcit igitur
quod præter naturam ordinē virgo generauit, et hoc quod cōficimus
corpus ex virgine eſt. Quid hic quæris natura ordinem in Chriſti
corpore, cum præter naturam ſit ipſe D. Ieſus partus ex virgine?
That is, when our lorde Ieſus was borne of the virgin

Marie,

De his qui
initian-
tur myſte-
rijs.
cap. vii.

A PROVE OF CERTEYNE ARTICLES

Marie, was nature's vsage practised? If we seke after her ordre, women haue first the companie of men, and then so conceiue and bring furth after. It is manifest therefore that the virgin brought furth besides the course of nature: and this bodie which we doe consecrate is the same that was borne of the virgin. Whie demaundest thou here (in the sacrament) the order of nature to be kepte in Christes bodie, where as besides nature oure lorde Iesus him selfe was borne of the virgin?

The bodie consecrate by the priest the same that was borne of the virgin

Hetherto haue yowe harde of what minde holye S. Ambrose was, touching the controuersie moued in these our infortunate daies, about the moste blessed sacrament of Christes bodie and bloud. In whome I haue taried somewhat the longer, for that that bothe he proueth moste manifestlie the presence (when he affirmeth that Chrstes fleshe in the sacrament is so verilie his true fleshe, as Christe was the true sonne of his father, and excludeth all figures, all signes, all representation, when Christ was in none of these senses his fathers sonne) and also the chāge and alteration of the breade and wine in to the true substāce of Christes fleshe and bloud, by alleaging th'examples (which had otherwise bene in vaine) of Moses rodde turned in to a serpēt, the yron flotting aboute the water, the bitternes of the waters of *Marath* turned into swetenes and such like, with answer to such carnall objections as ar wont to be commonlie made ageinst this truthe: and last of all for that of all other he giueth moste plainelie vnto vs the cause, whie in this greate miracle our lorde god chaungeth not the accidēts but onelie the substance. By all which thinges he giueth vs moste manifestly to vnderstād, that he ment no lesse thē he spake.

Lib. 6. de Sacram. Cap. 1. Christes true fleshe in the Sacrament euen as Christ was the true sonne of his father.

It had bene in vaine to haue brought examples of thinges turned in substance, to prouethe same in the sacrament if there had bene no such chāge there.

For other-

For otherwise if Christes bodie had not bene trulie there but a signe thereof, not in veritie but in imagination, all his proufes to proue the same had bene nedeles, whereas he might and for his greate wisdom and learning no doubt would, to all such as either had doubted of the presence or trāsubstantiatiō with much more facilitie haue answered with our aduersaries, that there was no chāge at all in nature or substance, nor no presence there of Christes true bodie: then to haue heaped together a nombre of examples whereof euerie one contained a true chaunge in nature, to haue proued that which was not: or to haue alleaged the miraculouse conception of Christe, or to giue anie cause why his bodie appeareth not like a bodie, whereby to bring the simple people in to a pernicious and damnable error. But forasmuch as his greate trauailes taken in the defence of Christes church against the wicked Arrians, doe well witnes to his posteritie how far he was from all such impietie, we must nedes conclude that S. Ambrose did not onelie so write but also beleue, that in the blessed sacrament after the wordes of consecration, is the verie true and naturall bodie of our lorde Iesus Christe, the substance of breade and wine passing into the substance of his fleshe and his bloud.

From S. Ambrose let vs goe one steppe farder to S. Austen. He in a certeine place examining these wordes of the Prophete, *Adorate scabellum pedum eius*: worshippe ye his fote stole *psalm. 98*. hath these wordes. *Suscepit enim de terra terram, quia caro de terra est & de carne Mariæ carnem accepit. Et quia in ipsa carne hic ambulauit, & ipsam carnem ad manducandum ad salutem dedit, nemo autem illam* *Augustin. an. 400. in psal. 98*

A PROVEE OF CERTEYNE ARTICLES

carne manducat nisi prius adorauerit, inuentū est quē admodū adorētur tale scabellū, & non solum non peccemus adorādo, sed peccemus nō adorādo. That is to saie: for he toke earthe of earthe because fleshe cometh of earthe, and of Maries fleshe he toke fleshe. And forasmuch as he walcked here in that fleshe, and hath giuen to vs the same fleshe to be eaten to our saluation, and no man eateth it but he first worshippeth it: the meanes is founde how such a foretotele of our lordes maie be worshipped, and we not onelie not sinne in worshipping it, but sinne in nōt worshipping it. Heare yow M. Iuell S. Austen telling yow that Christes fleshe is here giuen to vs to be eaten, the same that he toke of the virgin Marie, the same that he caried about with him in this worlde? Heare yow not your selfe vanquished which take from it all manner of worship in the sacrament, and violentlie wrest these wordes of S. Austen to Christes bodie in heauen? which interpretation how far it goeth from the minde of the author to omit all other proufes, your owne selfe haue well declared, when you graunte that there he must be worshipped where he is eaten, which seing it is here in earthe, what moued yowe to conclude that therefore he must be worshipped in heauen, trulie I knowe not, but fuer I am that the argument holdeth *à loco topico: Baculus stat in angulo Ergo Christus non est in cælo.*

I am lothe here to presse yowe with farder auctorities in this point, bothe because I woulde not gladlie stray frō that which I haue in hāde, and also least thereby you might falsely thinke that you had trulie answered the place allreadie alleaged. And therefore I forbear to laye to your charge *Chrisostomus*, who exhorteth in a certeine place of

A sinne
not to
worship
Christes
bodie in
the Sacra-
ment.
Adoratio.

ce of his worckes all Christian men, to imitate and followe those barbarouse men who worshipped Christe lyinge in the mangier, in worshipping the same on the altar: who telleth yowe and vs all twise in one sentence, that Christes blessed bodie being in heauen is showed vnto vs here in earthe, and that it is *Summo honore dignum*, worthy the chiefest honour. But although of gentlenes I releafe yowe of the paines in answering to these places of S. Chrysostome, yeat all the worlde loketh for thus much at youre handes, that yowe shoulde giue some reason (for as much as yow so vnderstande the place of S. Austen) whie Christes bodie maie not as well be worshipped on the altar as it shoulde in heauen. If yow saie because there it hath annexed to it the diuinitie, doe we separate them on the altar? Or doe we directe our worship to it for anie other cause then for that it hath the deitie inseparably vnited thereunto? wherefore of fine force yowe must confesse, that seing S. Austen hath granted that Christes bodie is receiued of vs here in earthe, and yowe can giue no reason whie it should be rather honored in one place then in an other, that he ment as he spake, of honour to be to be doen thereto, then and there as it is receaued, which is not in heauen but in earthe. And trulie if there wer no auctoritie therefore, very reason doeth conuince the same. For who is there so foolish or rather starcke madde, that if his prince should doe to him being a pore man that honour, that he would vouchesaufe to visite him in his pore cotage, like a rude beast without cap or knee would stande staring in his face, and saie that when he meeteth him in his courte, or findeth him in his throne (as though there vnto wer tyed

Hamil. 24
in 1. Cor.
10.

Christe
to be
worship-
ped on
the altar.

Ibidem.

How
Christes
bodie is
worship-
ped in the
Sacrament.

A PROVE OF CERTEYNE ARTICLES

all his princely power, and that he caried not the same with him whither so euer he went) then he will not faile to doe his dutie to the vttermost. Who would not detest such a lourdaine, that whereas for such exceeding greate kindenes of his lorde and king he ought the more to haue honored him, he abuseth now the same as a cause to take all honour from him?

But let vs returne to S. Austen, and of manie testimonies that he hath concerning the truthe of this controuersie, alleage onelie one other. which is there where he expoundeth these wordes of the psalme. *Et ferebatur in manibus suis*: and he was caried in his owne handes. His wordes ar these. *Ferebatur enim Christus in manibus suis quando commendans ipsum corpus suum ait, Hoc est corpus meum. Ferebat enim illud corpus in manibus suis*. The wordes (saith he) of the prophete ar founde to be true, not in Dauid (for how he or anie other could carie him selfe according to the lettre in his owne handes we finde not) but in Christe: for he was caried in his owne handes when commending his bodie (to his disciples) he saide. This is my bodie. For he caried that body in his handes.

If the diuels ministres will here goe about to persuaide yow good readers, that S. Austen ment not that Christe caried in his handes his true bodie, but a figure thereof: tell the that S. Austen excludeth all figuratiue speche in that that he hath, how Christe caried him selfe according to the lettre, and that if he had ment as theie saie he did, it had bene no greate harde thing for either Dauid or anie other, to cary in his handes the figure of him selfe. If they yet presse yow with that that S. Austen vseth the worde *quodammodo* after a certeine maner: tell them that he ment

he mēt not therebie to infirme the truthe which before he had so manifestlie confirmed, but to teache the manner to be miraculouse and aboue the reache of reason, and withall to withdrawe vs from such fonde fantasies, as discussing this misterie by the manner of reasoning in other thinges, we might perhappes haue fallen in to. I would here make an ende of alleaging anie more auctorities for the confirmatiō of this article, wer it not that happelic some man might thincke that I contemned that notable pillar of Christes church in Grece Chrysostome, if out of him hauing for this controuerſie so manie testimonies, as in no one there can, either more in nombre or stronger in proufe be founde: I should not also bring to lighte one at the leaste or two. He therefore when he compared together the departure out of this worlde of our sauour and *Helias*, and noted therein this difference, that the one, *Helias*, lefte behinde him to his disciple his cloke stripping him selfe thereof, but Christe the other, left with vs bothe his cloke (for so calleth he there his fleshe) shifting him selfe thereof, and yet ascended into heauen and caried the same with him also: witnessed not he manifestlie his faithe in this controuerſie? If Christ left not his fleshe here behind him, how could he thē haue saide that in that pointe he was like to *Helias*? if yow saie that he left a figure of his fleshe, or a representation thereof onely, how is it thē true that he left the same behinde him that he caried with him, seing that the scriptures teache vs that the fleshe wherein he ascended, was no such as *Marcion* saide suffred on the crosse, and as yow affirme to be in the sacrament, but reall, naturall, and true fleshe? when he complained of the outrage doe

Chrysostomus.

*Ad populu
Antiochen.
homil. 2.*

*Christes
cloke his
fleshe.*

A PROVE OF CERTEYNE ARTICLES

Epist. 1. ad Innocentium papam. Nicephor. lib. 13. cap. 19. at Constantinople by the meanes of *Theophilus B. of Alexandria*, where he saide the souldiors rifled the holie places of the church, and that the moste holie bloude of Christe was shedde and spilt on their garmentes, did not he plainelie witnesse with vs ageinst yow?

Hetherto yow haue harde maister Iuell for one, seven auncient doctours of the primitiue church, all within fower of the first six hundred yeares that you demaunded.

But all this notwithstanding you will yet perhappes stand still upon your negatiue and beare the world in hand, that although I haue by diuerse auctorities alleaged, sufficiently proued that Christes body is present in the sacrament, forasmuch as the auncient fathers haue, one that fleshe fedeth in the sacrament on his body and blood, an other that we eate the same fleshe, and drinck the same blood by the which we wer redemed, that the bread in the sacrament is turned not in fourme or shape but in nature, that by a spirituall meanes the same fleshe and blood is daily made by the handes of the priest upon the altar, that before the consecration there is bread and wyne, that after there is the body and blood of Christe, with such like; that yet I say for all this I haue proued no thing, because forsooth I haue not vouched your termes, Really, substantially, corporally, carnally, or naturally. If yow flee to this bare and miserable shift, then shall yow doe all men to vnderstand that yow ar driue to an Exigent, when to defend your diuelish doctrine yow ar faine to cauill apō wordes and termes, which also you shall but wrangle about in vaine, the thing it self being most euidently proued, which those termes and wordes could doe no more then signify. Besides that, yow shall well

IN RELIGION, DENYED BY M. IVELL. 80
well shewe your selues to be much either more foolishhe
or maliciousse, then wer those faithlesse Capernaïtes.
Of whome there was yet no one emongest them all, so
voide of wit or fraught with malice, who hearing our sa-
uiour cōmend to them the eating of his fleshe and drinc-
king of his blood, beleued not streight waies thorough-
ly, that he ment as he said, of his true and naturall fleshe
and blood, all wer it so that he neuer mencioned your ter-
mes, Really, naturally, substantially corporally, or car-
nally.

And truly to say the truthe, I see no cause why yowe
might not also if yow listed, renew Marcion his heresie
again, and say with him that Christ suffered not in a
true but in a fantastickall body, if such pleas on your parte
may be allowed, that except certain termes such as yow
list to demaunde can be founde, otherwise let the truthe
be vttered in wordes neuer so apt or propre, yow will ne-
uer graunt theretoe. For the Euangelistes (I pray you M.
Iuell) which of them euer told vs in describing Christes
death and passion, that his body was nailed on the crof-
se, Really, substantially, with the rest of your termes?
And will you therefore with Marcion deny that he suf-
fered in a trewe body, onlesse we can finde to yow such
termes as you demaunde? Or if yow saie that in this ar-
ticle of our faith you make no such demaunde, but that
yowe holde your selues fully contented with such
wordes as you finde vttered in the scriptures for the ex-
pressing thereof: Why then beleue you not as well the
veritie of this article, being by Christes owne mouthe
first, by the voice of his church sence in all ages confir-
med, as you doe the Euangelistes touching the suffering
of his

A PROVE OF CERTEYNE ARTICLES
of his blessed body? Or why might not Marcion denieng Christes body on the crosse then, haue bidden *Tertullian* and other that stroue against him, proue it by these termes Really, substantially, corporally, carnally, or naturally, as well as you denieng it nowe on the altar, driue vs to the prouing the presence thereof there by the same? Especially the wordes vttered by the Euangelistes to ascerteine vs of the true suffring of Christes body on the crosse, being no more manifest to that effect then at the wordes of Christ to the other, that is to giue vs to vnderstand of the true being of the same upon the altar.

Well, yet shall I euen in this point assay to satisfie (if it may be) your deintie and delicat appetite. Although this must I nedes by the way confesse, that the auncient wryters vsed not thiese termes so commonly as the latter haue doen. For in that pure and vnspotted age of the primitive church, when no heretike durst once open his mouthe to impugne this veritie, there was not to say the truthe like occasion, as sence *Berengarius* his time hath bin ministred. Or rather the innocency and perfect simplicitie of those dayes, thought it not necessary for them to vse your termes, corporally, carnally with the rest, which had said, the same body that suffred death on the crosse, the same that walcked here on the earth: whereas it might probably be thought, that they whom such wordes should not persuaide to yelde in this point to the truthe, would not faile also in such wise to cauill and wragle about the other, that had they bene vsed neuer so often, they would yet by one shift or other seme to auoid them, and so continue in their olde heresie still. And this I feare me will hereafter appeare by your doinges, how euer
for the

IN RELIGION, DENYED BY M. IVELL. 81
for the time yow dally with your dilatory exceptions,
which being brought to wise mēes scanning be not all
worth a blew point, or a rotten rushe. But nowe I come
to your termes.

The first, which is, *realiter*, Really, is a barbarouse
word, and therefore of likelihod not to be founde in the
learned eloquēt worckes of the auncient fathers. Which
thing maketh me to thinck that if in your challenge M.
Iuell, yow ment good faith, yow will not take it in euell
parte if for that which cā not be had, I giue you an other
as good: I meane for this terme really, the word truly or
verely. For in right iudgement they signifie I dout not all
one thing. This being presupposed, your challenge tou-
ching this term may be answered by the words of our Sa-
uour, where he entreateth of this most blessed sacramēt,
and in expresse wordes taught his disciples, that his flesh
which he would giue them and they should eate, should
be truly meate, and his blood truly drinck. Which if it be
so, then is it not by fiction or imagination (as yowe and
your companions dreame) but in true, and to speake af-
ter your manner in reall existence.

If yow say that the wordes of Christ be here by me rac-
ked, and violently wrested to a far other sense then him-
self had in them: then turne I yow ouer to trye that mat-
ter, to *Hilarius* that worthy Bishop of Poytiers in Fraun-
ce. Who reasoning ageinst the heresy of *Arrins*, as I doe
now ageinst yours, applieth them after this sort to the sa-
me purpose. *De naturali in nobis Christi veritate quæ dicimus,
nisi ab eo discimus, stultè atque impiè dicimus. Ipse enim ait, Caro
mea verè est esca, & sanguis meus verè est potus. De veritate carnis
& sanguinis, non est relictus ambigendi locus. Nunc enim & ip-*
Y *fius.*

Really.

Ioan. 6.

He liued

Anno, dñi

371.

A PROVE OF CERTEYNE ARTICLES

ius domini professione & fide nostra, verè caro est & verè sanguis est. The which wordes in our English tongue sound thus. Of the naturall veritie of Christ in vs what so euer it be that we teache, except we learne it of him we teache bothe foolishly and wickedly. For he saith him self, my flesh is truly meate, and my blood is truly drick. Of the tru the of his flesh and bloud, there is not any place left to dout. For now both by the testimony of our lord hi self, and by our faith, it is truly his flesh and truly his bloud.

Hetherto *Hilarius*, by whom in this place may be gathered good readers, first that in the primitiue church, apou these wordes of Christ, my flesh is truly meat, &c. the fathers, and bishops of that age grounded the doctrine of Christes true presence in the sacrament, and so consequently that I deserue no blame, who vse this auctoritie no otherwise, then I finde by good and laufull recordes, that the learned fathers of Christes church haue doen before me: next, that apou this doctrine once settled, they buylded an other, that Christ dwelled naturally and truly in vs, against the *Arrians* who denied it: And for so vndouted a truthe was this true and reall presence of Christ taken to be with *Hilarius* that blessed bishop, that a littell before the place euen now alleaged, to proue that Christ dwelled naturally in vs, he vsed this argument or reason: The word was truly made flesh in Christes incarnation; we receaue the same word truly made flesh in our lordes foode. Therefore he dwelleth naturally in vs.

Natural-
ly.

Concilium
Ephesinū.
Anno do-
mini. 433.

To this auncient father, for the better iustifieng of this terme truly or verely, I shall here adde the auncient counsell holden at *Ephesus*, one of the first 4. generall, and

and therefore allowed with vs at home for good by act of parliament. The fathers in this councell assembled, to *Nestorius*, who (as by that councell it may appeare) beleued the bread in the sacrament to be so turned in to flesh, as that it should haue no manner of coniunction at all with the godhead, nor be any other thing then the flesh of a pure and holy man, wrote after this sort: that we should thinck that we receiue flesh in the sacrament, *non ut hominis, vnius ex nobis, sed ut verè propriam eius factam, qui propter nos filius hominis est factus & vocatus*: that is to say, not as the flesh of a man, one such as we ar, but such as was truly made his owne propre flesh, who for our sakes was made and called the sonne of man. Can there be any plainer proufe, to show that Christes flesh is truly present in the sacrament, then this M. Iuell? You can not here shift of this place with *Oecolampadius*, and say as he most impudently did, that this auctoritie is no part of th'actes of the councell. For if yow so say, the inscription of the epistle (out of the which these wordes ar taken) sent by the councell to *Nestorius* will ouerthrow you, and proue yow bothe liers. The wordes ar these. *Religioso, & amabili confacerdoti Nestorio, Cyrillus & quicumque sunt apud Ephesi synodum*. To the religiouse, and welbeloued of god our fellow priest *Nestorius*, *Cyrillus* and as many as ar gathered together at the synode of *Ephesus*. By the which it appeareth that there was in the sending of this epistle common consent, and agreement of them all, which is ynough to sober wyttes, and honest iudgements to proue, that this epistle is and so ought of all men to be taken, lafull and authentike.

But what labour I to proue by the auncient fathers.

A PROVE OF CERTEYNE ARTICLES

this terme verely, or which is all one therewith Really, which in Iohn Calvin him self is to be founde in his commentaries apō S. Paules epistles, where he writeth thus:

1. Cor. 11.

Concludo nobis realiter in cena dari Christi corpus, ut sit animis nostris in cibum salutarem: I conclude (saith he) that in the supper is giuen to vs really the body of Christ, to beto our mindes a wholsom meate.

Thus haue yowe had proued to yowe M. Iuell, that Christes body is in the sacramēt truly, and that we may not so much as doubt thereof, that it is there naturally (for that was *Hilarius* meaning, when he prooued that Christ dwelled naturally in vs) and last of all as Calvin hath and yow haue hard, really.

Here I feare not a little, least after the manner of children, that whine and whimper till they haue gotten at their mothers handes some trifling thing such as their childishe appetite listeth after, which so soone as they haue once tingred, they streight way cast in the durt and trāple vnder their feete: You will play the like part with her, that of right ought to be your mother the Catholike church of Christ. And whereas to satisfy your wāton request, not for any necessitie that she knewe you stood in thereof, she sheweth you by good and lafull records, and some other, such as your self in times past haue accōpted for sound and worthy credit, where the body of Christ hath bene said to haue bene in the sacrament truly, naturally, and really, and myndeth to doe the like in your other termes demaunded hereafter: I feare me I say, least when yow haue all your asking, yow handel them in such homely manner as was said before, by casting them in to the mire of your distinctions, (as you vse them

IN RELIGION, DENYED BY M. IVELL. 8;
 them to subuert the truthe, not durty but poysoned)
Symbolice, Sacramentaliter, Spiritualiter, and such other.
 Which if yow doe, thincking that to such places as ex-
 pressely mencion that Christes fleshe and bloud is truly
 present in the sacrament, maybe answered that it is the-
 re truly by a figure, by a signe, Sacramentally or Spiritu-
 ally: then how euer this seeme to be a childishe guise,
 yea will it prooue in the ende an old knauish practise of
Valentinus the heretike and his mates, who liued almost
 fourtien hundred yeares ago. For he and his (as yowe
 ar not I am suer ignorant) denied that Christ had any
 true or naturall body, such as mans nature consisteth of,
 graunting neuerthelesse that he suffred in true fleshe on
 the crosse, as yow will perhappes (cleauing to your dis-
 tinctions) not denie that he hath fleshe and bloud truly
 in the sacrament. Nowe euen as *Irenaeus* told them when
 they so said, *Neque enim esset verè sanguinem, & carnem ha-*
bens, per quam nos redemit, nisi antiquam plasmatationem Ade
in se recapitulasset. Christ should not truly haue had
 bloud and fleshe by the which he redeemed vs, onlesse
 he had renewed in him self the old shape of *Adam*: so
 may we tell yow M. Iuell saing that Christes flesh and
 bloud is truly in the sacrament, but yet in a figure, in a sig-
 ne onely and spiritually; that then he is not there at all
 hauing true fleshe and bloud, the same that the scriptu-
 res, and fathers say he redeemed vs with all, except he be
 in that old shape of *Adam*. And thus much of the termes
 verily or Really, and naturally or by nature.

The next of your termes is, substantially, after the which
 manner of being, I prooue Christes body to be present
 in the sacrament by *Irenaeus*. Who after many vaine opi-

Lib. 4.

Contraher-
 eses Valen-
 tini & a-
 liorum.

Substan-
 tially.

A PROOF OF CERTEYNE ARTICLES

nions of *Valentinus* and his compaignions by him reher-
sed, as that Christ had a certein fleshe brought with him
from heauen, not true or naturall such as oures is, with
other like: inferreth thereapon these wordes. *Sic autem se-*
cundum hæc videlicet, nec dominus sanguine suo redemit nos, ne-
que panis quem frangimus, communicatio corporis eius est. San-
guis enim non est, nisi a venis & carnibus & a reliqua que est se-
cundum hominem substantia, that is to say. By this meanes
neither did our lord redeeme vs with his blood, neither
the cup of the sacrament is any part of his blood, nor
the bread the cōmunication of his body. For blood the-
re can not be without there be vaines, fleshe, and other
substance such as man is made of.

This place of *Irenæus* good readers let it not I beseeche
yow belightly runne ouer. For if any one of the rest
prooue all M. Iuelles termes and more then he deman-
deth toe, by flesh and vaines, this is it. For the better vn-
derstanding whereof, reteine well the cause that moued
this aunciēt father, and learned bishop to write as he did.

An absur-
ditie in Ire-
næus time
to graunt
that in
the Sacra-
mēt vver
not such
blood as
yfflueth
from vai-
nes, or
such fleshe
as is of
the Sub-
stance of
mā, such I
meane in
substance
not in ma-
ner of
being.

The cause was the absurde doctrine of them, that taught
that Christ had no naturall fleshe such as we haue, against
whom he reasoned thus: If he had no true body, of such
nature as oures is of, then was not his blood shed on the
crosse, then doe we not eate his fleshe, nor drinck his
bloud in the sacrament. For as there could be no blood
shed on the Crosse, so there can be none dronck on the
altar, except there be vaines, fleshe, and other substan-
ce of man.

Here haue yow proued to yow M. Iuell, that Chris-
tes fleshe and blood is present in the sacramēt, in humain
substance, therefore substantially, that there be vaines
and

and fleshe such as blood vseth to issue furth of, therefore ^{substanti-} corporally, carnally, and really. Of the which wordes of ^{ally, corpo-} *Irenaeus* yow may if it please you gather also, that so con- ^{rally, Car-} nally. fessed a truth it was emongest all men in that age, that Christes blessed body was truly present in the sacramēt, yea etien with the heretikes thē selues, that the true suffring of the same apon the crosse, was holden for no more certein, and yndouted a truth. And truly if it had not so bene, a pooer argument had *Irenaeus* made, to induce any man to beleue that Christ had a true naturall body as we haue, because there is fleshe, vaines, blood, and the very substance of man in the sacrament. Whereas he against whome he should so haue reasoned, might haue bidden him goe proue first the grounde that he toke for the fundation to builde his reason apon, that is that Christ wer present in such sort in the sacramēt, and then to come to him again afterward. But well wist he that the heretikes thē selues could not denie it, and therefore he so reasoned.

After this manner of reasoning disputed *Theophilus* Bishop of *Alexandria* against *Origen*. who was in this error that he thought the bodies should be after their resurrection mortall again, and that after many other yeares passed ouer, they should vanishe away and become nothing. His wordes ar these: *Nec vanitatem appellamus substantiam corporalem vs ille estimat, alijs verbis in Manichaei scita concidens, ne & Christi corpus subiaceat vanitati, cuius adulio saturati ruminamus quotidie verba dicēis: Nisi quis comederit carnē meā etc.* that is: neither doe we call corporall substance vanitie, as he thincketh, (*Origē* he meaneth) falling thereby although in other wordes in to *Manicheus* doctrine, left by that

Lib. 2.
Paschal.

Maniche-
us taught
that
Christ
had no
true but a
fantastical
body.

A PROVE OF CERTEYNE ARTICLES

by that meanes Christes body might be subiect to varitie with the foode whereof being filled, we chewe daily the wordes of Christ saing except yow eate my fleshe &c. What had here *Theophilus* ment to obiekt to Origen, that by this opinion of his it would follow, that Christes body which we receiue and eate in the sacrament, should vanish away and become vaine, if it had bene there not in substance, but in a figure or bare signe? If he had not bene there corporally, and substantially, to what purpose (seing he spake of corporall substance) mencioned he his body in the sacrament, and not rather the same being in heauen, which no heretike could haue denied? Truly we can no lesse doe but thinck, that both for his greate learning and wisdom he would so haue doen, had he not bene fully perswaded that the same body which is in heauen is in the same substance, the same truthe of nature, and in the same moment in the blessed sacrament of the altar.

Homil. 3.
de paschate

Eusebius Emisenus when he taught the people that the visible creatures of breade, and wyne ar turned in to the substance of Christes body and bloud said he not that Christes body is in the sacrament substantially? Or *Chrysostome*, when he taught the people, *Quæadmodum*

Homil in
Eugenij.

si cera igni adhibita illi assimilatur, nihil substantiæ remanet, nihil superfluit. Sic & hic pura mysteria consumi corporis substantia.

The mis-
teries he
callethe
the bread
and vyne

Euon as wax if it be cast in to the fier, becommeth like to the fier, nothing of the substance remaineth nothing abundeth: euen so thinck that here (in the sacrament) the mysteries ar consumed with the substance of Christes body: was his meaning thinck we any other?

I passe ouer here the testimonies for this matter that might

might be brought out of the workes of that noble bishop *In Iom.*
Cirillus Bishop of *Alexandria*: who in sundry places there *lib. 10.*
of absteineth not from thiese termes, *corporaliter, substan-* *cap. 13.*
tialiter, carnaliter, corporally, substantially, carnally, and *Lib. 11.*
diuerse other, because I hope these which already haue *cap. 27.*
bene alleaged shalbe sufficient. Or if this suffise not,
then beseeche I you M. Iuell and your companions to
drawe vs out in writing a forme of wordes to proue that
Christes bodye and bloud at present int the sacrament:
such as your selues will promise if we be hable to proue
by the scriptures, fathers or counsels, to stand to simply,
without adding thereto gloses, distinctions or inter-
pretacions.

Area sona
ble re-
quest to
M. Iuell
and his
fellovves.

When I minded here to haue knyt vp this knot, be-
hold it cam to my remembraunce, that I had yet answe-
red nothing to the foolishhe, and vnsauory reasons of your
aduocat (who so euer he be) who more stoutely then
wysely, beareth out euen to the hard hedge, this diuelish
doctrine of yours. First forsooth he beareth vs in hand,
that Christ when he sayed. This is my body, the same
which shalbe betrayed for yow, ment not that we should
receaue his very true naturall and fleshly body, but vsing
a figure called *Metonymia*, gaue the name of his bodie to
the signe, that is to the breade. And this interpretation he
saith maie be proued by a nombre of examples out of the
canonicall scriptures, as in one place where circuncision
was called a couenaunt, being in deede but a signe and testi-
monie thereof, in an other the paschall lambe called the
passeouer, Christe him selfe a vine, a rocke, with suche
like.

But here note I beseeche you good readers, what a strā

Z

ge kin-

A PROVE OF CERTEYNE ARTICLES

ge kinde of reasoning this is. In the scriptures is vsed a figuratiue kinde of speche in one, two, three, fower, or mo places. *Ergo* Christ in that place where he instituted the sacrament is to be vnderstād by a figure. Or thus: the scriptures speake figuratiuelie in some places. *Ergo* in all, and no where otherwise. This kinde of Sophistication in arguing, is the olde shift of the wicked *Arrians*, who like as this man taketh awaie now from the blessed sacrament the verie bodie and blood of Christe, by expounding his plaine wordes by a figure, vnder colour of some other places where such allegories must nedes haue place, and wer no otherwise to be taken: so did they take from Christes blessed parson his omnipotent godhead, and would not graunte him to be equall with almightie god his father, but the plaine textes of scripture which proued his godhead they expounded wrong and frowardlie, not onelie by some other textes that semed to saie otherwise, but also as this man doeth now, by some allegories, affirming that he was called god, and the sonne of god in the scripture, by such māner of speaking as the scripture for some propertie calleth certeine other personnes goddes, and gods sonnes in other places: as where god saide to Moses

Exod. 7. I shall make the Pharaο his god, and in an other place.

Exod. 22. Thowe shalt not backbite or sclaunder thy goddes. And where he hath, I haue saide that yowe be goddes, and the

Psal. 81. sonnes of the highe god all of yowe. But surelie if this māner of reasoning maie be allowed for good, that because of allegories vsed in some places, euerie man maie at his pleasure drawe euerie place to a figure, we shall shortlie bring the scripture from a faire flat figure I feare me, to a sorie simple cypher. Yea saith he, if we had not these ex-

amples

amples with a greate nombre mo in the holie scripture to iustifie our manner of interpretation, yeat the verie wordes which the spirite of god by singulier prouidence hath vsed in the Euangelist and S. Paule, doe leade vs vnto this sence rather then vnto that that yow haue deuised. For in the second parte of the sacrament whereas Mathewe and Marc saie. This is my blood of the newe testament: that Luke and Paule vtter in this maner. This is the newe testament in my blood. Which can not be otherwise vnderstand, but that the sacrament is a testimonie or pledge of his last will, and gift of our saluation confirmed by his moste pretious blood. Wherefore if yow saie neuer so often times with Mathew and Marc This is my bodie: This is my blood. We will repete as often with Luke and Paule who wer ledde with the same spirite. This is the newe testamēt in my bodie, and blood.

Hetherto haue reached the wordes of your frende M. Iuell. Who if he repete neuer so often the wordes of *Luke* and *Paule*, shall spende but his winde in wast, and gaine when all is doē not so much as one ynche, towardes the furdurance of his and your heresie in this pointe. For if he repete their sainges trulie, theie varie in wordes from the other two, but in the second parte of the sacrament, and saie but onelie: This is the newe testament in my blood, and then can he not wot ye well as here he falselie doth, repete (which theie neuer saide) This is the newe testament in my bodie and blood, and so adde to the holie scripture the worde, bodie. And then the case standing thus, that all fower agree in the first parte of this sacrament and call it Christes bodie, and two in the later calling it his blood, and all, so far as no one denieth it to

The scripture belied by the heretike.

A PROVFE OF CERTEYNE ARTICLES

be his blood: a man maie aske of your frende, whie he should rather sucke out a figure in those wordes of the first parte which all fower agree upon, onelie because in the second parte two doe speake figuratiuelie, then so to interpret that figuratiue speche of those two vsed in the cup, as to giue place to the literall sense by two in the second parte and all in the first, so firmelie and by so full consent agreed and arrested upon.

But of this he (as it semeth) him selfe being not ignorant, if the matter should be by him left thus rawe, that there is no man so euell aduised but he had rather vnderstand two by fower, then so manie by two: he labourerth merueilousslie to proue, that the olde writers haue so vnderstande those wordes of Christe as he dothe.

To be shorte we denie not nor euer did, that the olde fathers haue sometimes upon considerations called this sacrament a figure, a signe, a similitude, an example: but neuer in that sense we saie, to take awaie the veritie of his blessed bodie therein. For as it wer but a homelie pece of logick to saie that Christe wer no true man, because S. Paule saith that he was made in *similitudinem hominū*, after the likenesse of men (as by occasion of that text and other, *Marcion* and *Appolinaris* the heretikes did as witnessse *Tertullian* and S. *Ambrose*): or to reason that he wer not of the same substance with god his father and very god him selfe, with *Arrius* and his mates, because the same S. Paule calleth him the image of god and figure of his fathers substance: so truly to reason in the sacrament, that because it is called a figure, a similitude, a representation, that therefore it is not his true body is an argumēt most false and faulty. And all were it so that we had

*Philipp.
Cap. 2.*

*lib. 5. contra Marcionem
cap. penult.
Epist. 47.*

*Colloß. 1.
Hebre. 1.*

had not these places of the scripture and the fathers manner of speaking and manie other, which plainelie teache vs that the selfe same thing maie be a figure of it selfe (as the bodie of Christe in the sacramēt inuisiblie offred on the altar, is a figure of the same visiblie offred on the crosse): yet of fine force (excepte we woulde discredite a greate parte of the auncient writers as though they had written contrarie to them selues) should we haue bene driuen to haue founde out this answer. Seing of them all that call it in one place a figure, it will be harde to bring furth anie that calleth it not in diuerse other the veritie and thing it selfe.

Howe the
sacrament
is called
a figure of
Christes
bodie.

As for his similitude fetched frō the courte, well maie it be fine and he please him selfe therewith: but other men I suppose such as haue more learned then deintie cares, he should haue pleased a greate deale better, if althoug in sluttishe eloquence, yet plainelie and trulie he had vttered better sense. For I for my parte, (and therein I thinck I maie be bolde to measure other by my selfe) had rather drinke a cup of holsom beere in a sluttishe cup, then a draught of poisoned wine in a fine golden goblet. But I praie yow (for yow I am suer knowe him) when yow happen apon him nexte, aske of him how he is able to proue the like change in the parchement of his lettres patentes, as hath bene proued to be in the breade and wine in the sacrament. It hath bene showed oute of the holie martir S. Ciprian, that this breade is changed not in the outewarde shape but in the inwarde nature, that by that change it is made fleshe. It hath bene proued by *Eusebius Emisenus* and holy S. Ambrose, that before the wordes of consecration, there is the substance

A PROVE OF CERTEYNE ARTICLES
of bread and wine, but after those wordes the bodie and
blood of Christe. The same hath bene sufficientlie pro-
ued by diuerse other. Let him now if he can, finde one o-
ther so verie a dizzard as him selfe, that will saie the na-
ture of the parchment of his lettres patentes, to be cha-
ged in to earthe, grasse, wood, waters, worthe by the
yeare a thousand pounce.

*Homil. 24
in 1. Cor.
10.
Christes
body
worship-
ped in
earthe
not in
heaven
onely M.
Iuell.
In psalm.
98.*

If there had bene no other change in this breade but
that it is nowe as he saithe made of common and prop-
hane, holie and consecrate, neuer woulde Chrysostom
haue exhorted vs to worshippe that bodie on the altar,
which the wise men worshipped in the mangier: neuer
woulde S. Austen haue saide that theire sinne which wor-
shippe it not.

By this maie it appeare, that your friende is he M.
Iuell that hath plaide the lourdeine with his maister, and
therefore well worthie the whip. For where he had pro-
vided for his gastes a moste precieuse and costlie feast,
this honest companion stealeth all awaie, and lea-
ueth them in stede thereof a bare piece of

bred. And thus much to satisfie your
challenge in this pointe. Now
to the next article which is

of the vse of the Sacra-
ment vnder one
kinde.

(?;?)

That

THAT VVITHIN

THE FIRST SIX HVN-

DRED YEARES AFTER

CHRIST THE COMMV-

mon was ministred vn-

der one kinde.



Ven as in the controuersie of the popes supremacy yow denie M. Iuell, that there ought to be any other heade ouer the church here militant in earthe then Christ him selfe, which is the chief, not as though yow knewe not right well that gouernement for the appeasing of schismes and repressing of heresies to be the best: or as though if your god Iohn Caluin had had that auctoritie ouer all the worlde wer it twise as large againe as it is, you would haue founde any faulte therewithall, and not haue thought him able to rule the same well ynough, but onely of a cancred hatred that you beare to the Catholike church sometimes your mother, a vaine pleasure that yow take to thwart her in her doinges, and last of all because that gouernement serueth not your turn: as yow finde faulte with priuate masses, not as though yow allowed any, but onely to banishe from the fathers sight if it might be the lafull enheritor, and to set vp the misbegotten bastard, to abolishe and vtterly extinguishe the sacrifice of the newe testament, which that crafty wily serpent forsaue so long before, if he wer once able to quenche that burning charitie and earnest desire of often receauing the blessed body and bloud of Christ

A PROVVE OF CERTEYNE ARTICLES
of Christ, which then was so commonly emongest christian men in vse, and he alas hath nowe obtained, he should in time to come by his wicked membres be with the more easeable to bring to passe: euen so in this present controuerly fareth it with your doinges. When all the worlde maie see, that you which charge vs so hotely with no lesse then that greate and heinouise crime of sacrilege, as of robbing the laie people of Christes bloud in the communion (which is notwithstanding an impudent lie) robbe not onely them but the cleargy also (except yow had rather call it by an honest name of exchange) bothe of Christes body and bloud too. The which thing leauing to the indifferent reader by him at his laisure more earnestly to be weighed, I shal nowe proue vnto yow that within the first six hundred yeares after Christe, the sacrament of the altar was ministred vnder one kinde.

But here I must warne yowe of this one thing before hande, that I meane in this article and the nexte to giue yow but onely a taste of oure proufes, not a full byrte as in the two first I haue. Which I praye you not to impute to want either of matter or good will, but onely to this, that when I was thus far entred in this simple treatise it was giuen me by a frinde to vnderstande, that aswell in this point as in all the reast by yow chalenged, yow haue of late by a notable learned man bene so applied with stoare of wholesome viandes, that the wiser sorte take yow to be rather in such termes, as yow care more how to digest that which yow haue already receiued, then that yow once thincke of crauing any more. Beare with me therefore if I beare with your weake stomacke. No-
we to

IN RELIGION, DENYED BY M. IVELL. 89
weto the matter.

Yow saye that to minstre the communion to the laitie vnder one kinde is an acte vnlauffull, cōtrary to Christes ordinaunce, and a thing in the primitiue church neuer vsed or harde of. But for proufe of the cōtrarie I reason thus. Christ our sauour ministred this sacrament vnder the onely kinde of breade: his apostles practised the vse thereof after the same māner: The church receiuing it from them hath continued the same vsage. Therefore it is lauffull which we defende and blamed of our aduersaries without cause.

That Christ first ministred this sacrament vnder one kinde, it appeareth by the historie of the ghospel, where is mencioned howe that oure sauour in the waye betwene *Hierusalem* and *Emas*, happening apon two of his disciples entred with them in to a certaine house, where he ministred to them the sacrament vnder that one kinde of breade. That this was the sacrament and not common breade, these wordes of the euangelist: *Benedixit ac fregit & porrigebat illis*, he blessed it, he brake it, and he deliuered it to them, doe well proue. Seing that those wordes he blessed and brake it, ar in no place of the scripture to be founde, applied by Christ or his apostles to prophane or common breade: nexte for that the effect wrought by that breade, that was the opening of their eyes, doeth giue vs also to vnderstande that it was his blessed body and no other thing.

To these reasons, I maye here adde the auctoritie of S. Austen, Chrysostome, Beda and Theophilactus, all fower agreeing that this was the blessed sacrament, and not as the aduersaries woulde haue it common or prophane breade.

A PROVE OF CERTEYNE ARTICLES

Lib. 3. de
consens.
Euangelij.
Cap. 23.

S. Austens wordes ar these: *Non autem incongrue accipimus hoc impedimentū in oculis eorū a Satana fuisse factum. &c.* that is to saye: We doe not verilie take it amisse to thinckethat this miste was cast before their eyes by Sathan that they should not knowe *Iesus*, but yeat euen suffred by Christ so to doe, vntill they had receiued the sacrament of breade, that being thereby made partakers of the vnitie of his body, the lette or impediment of the enemye the diuell being remoued and taken awaye, they might knowe Christ.

Hetherto S. Austen, with whome speaking incidently of this breade, the vertue and holinesse thereof, agreeth that learned bishop Chrysostom, in an homely that he writeth upon the 7. chapitre of S. Mathewe in this wise. *Si alius tale esset quod de manu sacerdotis accipitur, quale est quod in mensa manducatur. &c.* If it wer such which is receiued at the priestes handes, as the breade which is eaten at the table, every man would receiue it from the table, and no man at the priestes handes. Therefore oure lorde by the waye did not onely blesse the breade, but he gaue it also from his owne handes to *Cleophas* and his companion, And Paule as he sayled, did not onely blesse the breade, but he deliuered it also to Luke and the other disciples. And within a fewe wordes after he addeth. This breade is holnesse it selfe and maketh holy the receiuer thereof.

By the testimonie of thiese two notable pillars of the Grieke and Latine church it appeareth, how this historie of the ghospell is to be vnderstande, not of common breade but of the blessed sacrament, and so withall that Christ the author of this sacrament ministred the same vnder one kinde, which our aduersaries so stoutely denie, and yow

IN RELIGION, DENIED BY M. IVELL. A 90
and yow especially emongest the rest with termes moſte
odiuſe, ageiſt the whole counsell of Conſtance M.
Ivell.

That th' apostles did the like, and practised the same in
such wise as Christe their maister did before, thereof if
there be any mā that doubteth, him sende I to S. Luke: in
whome he shall finde that as many as receiued the apost-
les doctrine, *Erant perseuerantes in doctrina apostolorū & cōmu* A. B. 2.
nicatione fractionis panis & orationibus: wer cōtinuing in the
doctrine of the apostles, the communion of breaking of
breade and praiers. In which wordes you can vnderstāde
M. Iuell no other breade then the sacramentall breade, if
yow pondre reuerently the text. For truly the writer of
that historie, making there mention of such spirituall ex-
ercises as the faithfull spent their time in, it is not likely
that betwene the doctrine of the apostles which he re-
membred in the first place, and their paiers which he pla-
ced in the last, he woulde ener haue couched the brea-
king of prophane breade in the midst. Of this breaking A. B. 2. c.
of breade haue we also mention in an other place where
it is sayde. *Vna autem sabbati cū conuenissemus ad frangen-*
dum panem. The morow after the Saboth day when we
came together to breake breade.

What remaineth now M. Iuell, seing that the scriptures beare so manifestly witness of the communion ministred first by Christ, and after by his apostles vnder the kinde of breade, but that either yow yealde and ioyne with vs, or flee to youre olde and last refuge the help of some fauorable figure, as before yow Melanchton being forepressed with these auctorities was forced to doe. This figure forsoothe is yow saye *Synecdoche*, by which S. Luke would

A PROVE OF CERTEYNE ARTICLES

ke would by naming the one parte of this sacrament, signifie the whole. But truly, whereas euen in them that take in hande to write prophane histories, such figures ar nothing commendable, where the truth ought wholly and truly without concealing or dissembling any parte thereof to be expressed, but that the same lawe ought of all other especially in holy histories, and those that cōteine the actes and doinges of Christe hym selfe, inuiolably to be obserued, there is no man I thincke that douteth. And yeat of all other if any of the Euangelistes would so haue written, of them all S. Luke was moste vnlikely, as the man who by the common veredict of the learned, was not of his wordes scarfe or pinching, but plentifull and liberall. Or if he would nedes vse figures where was no nede, yeat ought every good man to thincke that the holy ghost the director of his penne (to whome being god and hauing all thinges present before his eyes, this troubelouse hurliburly that should afterwarde happē in the church aboute the receauing of this sacramēt either in one kinde alone or bothe together coulde not be vnknown): would so haue provided, that so little a worde whereby so greate troubles might be raised, should not by any figure in this place, in this high mysterie, in this pretiouse iewell, where all thinges ought most perspicuously to be expressed, haue bene omitted. And thus much touching the apostles ministring of this sacrament.

Laica communio. Now that the church long after the apostles continued the same manner, what better proufe can yow haue, then maye be deduced from that worde so well knowne to the fathers, so frequent and common in the olde gene-

olde generall councelles, *Laica communio*, the laye mans communion? Of this communion of the laye men maketh mention the blessed martyr S. Cyprian in an epistle written by him to *Antonianus*, where he telleth of one *Trophimus* that hauing bene a bishop and an heretike, was then returned from his heresies and become a catholike, and receiued thereupon by him in to the churche and admitted also to the communion, but so that he shoulde communicate *ut laicus non ut sacerdos*, as the laye man vseth to doe not as the priest. Of this communion we reade first in the councell holden at Sardica vnder *Iulius* then pope, aboute 12. hundred yeares sence, next in the councell kept at *Agatha* in Fraunce in the yeare of our lorde .430. and in diuerse other which might be here alleaged.

What can we here thincke M. Iuell, but that there was a difference in the laye mannes communion and the priestes? And what other difference can yow giue then this, that the one receiued bothe the kindes the other but one? For of all other it is moste ridiculous, that for answere hereunto you ar wont to alleage, that the priestes vsed to receiue the sacramēt in a place of the churche appointed therefore by them selues alone, and the laytie in some other place a parte also, and that hereof rose the worde *Laica communio*. For admitting this to be true, how doeth yet the place make a difference in the communion? Betwene his dinner that sitteth at the vpper ende of a table and his that is placed at the neither, if there be the same meates, like courses of seruice, semblable arte of cookery, can yow put any differēce. Beside this, the auncient councell of Sardica maketh in such wise mention of the laye

12 A PROVEE OF CERTEYNE ARTICLES
mannes communion, that the wordes will in no wise ad-
mit your wrangling interpretation. For there in the se-
conde canon is it decreed against such bishoppes as cha-
nging their bishoprikes be translated to other, that they
shalbe excluded from euer receiuing the communion, *ut*
ut nec Laicam in sine communionem talis accipiat, so exclu-
ded, that such a one shall not be admitted so much as to
the laye mannes communion, no not in the ende of his
life, not at the houre of his deathe.

Thus haue we here plaine euidēce, that the laye man-
nes communion is not to be vnderstande of difference
of places in the church: whereas the canō of this coun-
cell hath, that at the houre of his deathe he shall not be
admitted thereunto. At which time euery man will I
suppose, thincke him to be at home in his chambre, not
out of his house at the church.

Lib. 9.
Confess.

After this sorte appeareth it by S. Austen that his mo-
ther *Monica* receiued this sacrament. When as he saith,
being on wifsonday refreshed with that breade that ca-
me downe from heauen, she continued by the space of a
whole daie and a night without all corporall foode.

Epist. 180 Thus much semed he also to signifie to vs in an other
place, where he hath these wordes. *Si autē ministri adsint,*
pro viribus quae eis dominus subministrat omnibus subueniunt.
alii baptizantur, alij recōciliantur, nulli dominici corporis cōmuni-
one fraudantur. that is to sai. If the ministres be present, ac-
cording to the strength that god hath given the all men
ar holpen: some ar baptised, other some ar recōciled, no-
ne ar deceiued of the communion of our lordes body.

Much more might here be saide touching this point
wer it not that I am lothe to trouble yow with the oftre
repeating

repeating thereof, that I feare me you arfory to haue hard
 fo much as once. And therefore if this fatisfie you not, for
 the reft I remitte you to that learned worcke of late fette
 furth at Louaine, wherein you haue I doubt not allready
 for this matter founde, fuch ftore of testimonies, fuch
 weight of auctorities, as in your owne iudgement yow
 maie haue caufed to thincke, that yow holde by the worft
 ende of the ftaffe. Your obiections alfo ageinft the ca-
 tholike faith in this article, becaufe they arre there with
 like dexteritie answered and foluted, I here paffe ouer in
 filence. One I excepte emongest the reft, which becaufe
 yow mencioned it not in your fermen (where vnto the
 author without wandring any farder kept him felfe) he
 alfo in his booke fpeaketh not of. The place that yow ^{Theophil.}
 bring ageinft vs, is yow fay out of *Theophilus Alexandr.*
mus, and is alleaged by yow without cotation after this ^{alleaged}
 forte. *Si Christus mortuus fuisset pro diabolo non negaretur illi* ^{by M.}
poculum sanguinis. If Chrifte had died for the diuell the ^{Iuell.}
 cup of the blond should not haue bene denied him.

Here M. Iuell good faith and true dealing would,
 that yow shoulde haue coted to vs this place. But I feare
 me it will fo fall oute in the ende, that in all *Theophilus*
 worckes there shall no fuch place be founde. True it is
 that thefe wordes we finde in him: *Si enim & pro demoni-*
bus crucifigitur ut nouorum dogmatum assertor affirmat, quod
erit privilegium, aut que ratio ut soli homines corpori eius sangui-
niq; comunicent, & non demones quoque pro quibus in passione
sanguinem suum effuderit? That is to say: for if Chrif wer
 crucified (as this teacher of newe doctrine affirmeth) for
 the diuelles alfo, what priuileage haue men or what rea-
 son shoulde there be, why they onelie should be parta-
 kers of his

A PROVE OF CERTEYNE ARTICLES

kers of his body and bloud, and not the diuelles also for whome in his passion he should haue shed his bloud? If this be the place that you meane, why alleage you it so falsely, and corrupte bothe th'authors wordes and minde? If this be not it, then showe vs where we shall finde it, which if yow coulde doe then shoulde yow be answered in this wise: that in *Theophilus* time the vse of this sacramēt was indifferent, to be receiued (as the deuotiō of the receiuer thereof serued him) either vnder bothe the kindes or one alone, as a thing by Christ so left, and the libertie whereof the church directed by the holy ghost, had not as then in any wise restrained. So that at those daies the prieste had doen him opē wrong, to whome desiring bothe the kindes he woulde haue giuen but onely one: yea if it had bene the diuell that he had denied it to, if Christ had died for the diuell.

But now I praie yow applie this testimony to the present state of the church which nowe is, and yow shall see how handsomly it fitteth yow? *Theophilus Alexandrinus* when the church had as yet not restrained the vse of this sacrament touching the laie people to one kinde, was of the minde that in this case to denie to the diuell (if Christe had died for him) the cup, had bene a disordre: Therefore now that the church hath decreed that they shall communicate vnder onely one, he is also of the same minde. Thus must yow reason if yow deale truly, which if you doe, how little this place maketh for your purpose a meane wit wil be easely able to iudge.

Thus much touching this present controuersy: nowe to the next which is (as by our aduersaries it is termed) of priuate Masse.

That

THAT THERE VVAS MASSE SAIDE VVITHIN THE FIRST SIX HVNDRED YEA-

RES, ALTHOVGH THERE VVER

none that did receaue
with the priest.



Ur lorde be thancked therefore, truthe which well may be for the tyme pressed, but neuer shalbe vanquished, hath at the length with much a doe gottē of her enemies maugre their heades, the confession of that which hetherto they haue all so stoutely denied. For now relinquishing and geuing ouer their olde plea, that the Masse is a new inuention, the name strange, and to the atuncient doctours vnknowē, they flee to an other shyft (as here by their common proctour M. Iuell, yowe may good readers perceiue) and saye, that there was no priuate Masse in all the whole world, for the space of six hundred yeares or more after the apostles time.

In His
sermon
folio. 35.

Here M. Iuell, forasmuch as this terme, priuate, which by reason of the equiuocation that it hath, might haue brought vs into some doubt how yow had vnderstand it, is by yow expounded in diuerse places of your sermō, to be taken for the priestes sole, or alone receiuing of the sacrament without company, and so as yowe take it, as this worde priuate is contrary to publike, or common to many: And yowe herein stick not scrupulously in the other significations thereof, as some of your fellowes doe, that is, that that Masse is no lesse priuate which is saide.

B b

in private

A PROVE OF CERTEYNE ARTICLES

Cap. 12.
Lib. 8.

Euell Sprites
and
heretikes
hate the
Masse
alike.

Lib. 9.
Cap. 12.

in priuate mennes houses out of the church, or which is done especially for some one man or woman, but seeme honestly to confesse, that S. Austen mencioneth these two kinde of masses: the first in his bookes *de ciuitate Dei*, where he reporteth that a priest of his diocesse saide Masse in a ferme or house of the countrey troubled with euell sprites, who immediatly thereapon (none otherwise the do the heretikes of our time) auoyded the place, and were no more hard of. Where we might also stande upon this till the contrary were proued, that the priest receiued then alone. For by the place it appeareth not of any that receiued with him. The second, in his bookes of confessions. Where he telleth vs that he offred for his mother after her deceasse, *sacrificiū patris nostri*, the sacrifice of our raunsome. Forasmuch I saie as yow seme not to pitche in these last pointes, I shall assaye to satisfie yow in the first, and then after to answer such obiections as you make for the fortifieng of your parte.

Yow saie that within the first six hundred yeares after the apostles and more, there was no Masse saide in the church, vnlesse there were some that did receiue with the priest. Against this I reason thus. Chrysostome liued within the space of fower hundred yeares after the apostles time; but Chrysostome and the priestes in his time sayd Masse when none did communicate, *ergo* to you M. Luell, within the first six hundred yeares after th'apostles time, there was priuate masse in the church although there wer none to receiue with the priest. That this learned doctour with other priestes saide Masse when none did communicate, (for that I am suer yow will denie) by this cōplaint of his vttered in these wordes, it may mooste euident-

evidently appeare. *Frustra habetur quotidiana oblatio, frustra
stans ad altare. Nemo est qui communicat.* the daily offering
Homil. 3.
in epist. ad
Ephes.
is had in vaine: we stand at th' altar in vaine. There is none that receiveth with vs. Yf there wer daily oblation, yea when none receiued, why beare yow vs in hand M. Iuell that for that long space of six hundred yeares, the priest might neuer offer the same without company to communicate with him? Yf that were true, how did Chrysostome and the other priestes of Antioche offer yt, and that daily (that yow may vnderstand a necessitie that enforced them thereto) whether the people came or no? Yf they receiued not them selues, how could he haue said that there was none that did receiue with them?

But here yow will aske me perhapps, how I dare allege this place, which saith that the oblation was had in vaine because there was none to communicate. To this I answer (that being first taken for graunted which in no wise you can denie, that is, that daily this oblatiō was had whether any came or no) that this holy doctour in this place is not to be vnderstand, as though simply he ment the oblation to be in vaine, but in a respect, forasmuch as they came not who wer looked for to haue byn partakers thereof, concerning this expectation it was had in vaine, and the priestes stode in their churches not at the table, but at the altar in vaine. And that this was the very meaning of Chrysostomes wordes, and not as you fallie surmise, there nedeth no other reason to perswade any reasonable man, then the learning, the vertue, and great wisdom: of the man him selfe. For if the sacrifice had byn offered by him in vaine, so often as there was none to be partaker thereof with him, what a heynouse act had

The true
meaning
of Chrysostomes
place.

A PROVE OF CERTEYNE ARTICLES

this bene of him, especially stāding at liberty without any more necessitie to offer, thē the laie man hath to receiue, if it were true that yow and your compani affirme? Shall we not rather thinck if he had so ment, that he would vterly haue abstained, before he would by celebrating and receiuing, practise the abuse of so precious a iewel? Would he not rather when he came to the altar, haue sent the people awaie with a drie communion, when he sawe none redie to receiue? Would he not at the least haue bene as circumspect in procuring warning to be giuen to him by them that were disposed to receiue, (if offering without communicants he should haue offered in vaine) as yow and yours, our new Rabbins, ar about your apif-he communion? No, no, Let no man thinck but that he was well ware, that to offer the bodie and bloud of Christ in vaine, had bin a fault nothing inferior to the receiuing of it vnworthily, whereūto he was not ignorāt that S. Paule threateneth damnation. If he would giue his owne life as he saide him selfe, before he would giue our lordes bodie to an vnworthy man, and that he would haue his blood shedd out of his bodie, rather then he would giue to the vnworthy oure lordes blood, we may easely coniecture how hardlie he would haue bin brought to haue offred the same in vaine.

1. Corin. 11.

Homil. 83.
In Math.

To this testimony of Chrysostom shall I adde one more, and so after comē to those obiections which yow bring for the maintenaunce of the contrary. *Leontius* a bishop of the Grieke church, writing almost a thousand yeares sence the life of that vertuouse Patriarke of *Alexandria*, Iohn the almoisner or almoise geuer (for that name obtained he for his charitie towards the pooer) reporteth

porteth amongest other thinges of him, how that he being on a certeine time at Masse, perceiuing after the reading of the ghospell, that the people went out of the church and fell to talking and babbling in the churchyard went also out of the church after them and spake to them being all amased in this wise. *Filioli ubi oues illic & pastor: aut intrate intro & ingrediemur: aut manete hic, & ego quoque manebo. Ego propter vos descendo in sanctā ecclesiam, nam poteram facere mihi Missam in Episcopio.* Children (that is to say) where the shepe ar there is the shepherde: either therefore get yow into the church and we will goe together: or bide yow still here and I will tarie with yow. It is for your sakes that I come to the holy church, for to my selfe coulde I haue saide Masse in my house at home.

Here I trust you will at the length yealde and graunte M. Iuell, that priuate Masses wer laifull and in vse in the primitiue church. For first that the Masse here spoken of was priuate, the worde *mihi missam facere*, say or celebrate Masse to my selfe, doeth well declare. He saide not I might say Masse to my frindes, to my kinsfolkes, to my household seruauntes but *mihi*, to mine owne selfe. And when you heare him saie that he might doe it, I trust yow thincke it was not vnlaifull. But now I come to your obiections against the priestes sole or alone receiuing of the sacrament.

After yow haue taken your pleasure in triumphing ouer oure pouertie (as yow thinck) yow bring furth your store. And because yow will make the matter sure and out of all doubte, yow vse our owne friend as a witnesse against vs, the Masse booke forsothe, where yow saie the

M. Iuelles
proues
against
Priuate
Masse examined.

A PROVEE OF CERTEYNE ARTICLES

priest according to the direction of that booke, turning him self to the people, saith: *Dominus vobiscum, item, Oramus. Orate pro me fratres & sorores*, what then M. Iuell? Ergo what so euer prai-ers be vsed about the ministraciō of the sacrament ought to be the cōmon requestes of all the people? What inferre yow hereapon? Ergo the priest maie not saie Masse without he haue some to communicate with him. That ergo is false M. Iuell, and not trulie deduced out of the premisses. But I crie yow mercy this is yow saie but by the waie, before yow entre into the matter. Here yow did but dribb and flurt: your other arrowes taken out of the same quiver. *Accipite, edite. Habete vinculum charitatis, ut apti sitis sacrosanctis misteris*, that is, take, eate: haue ye the band of charitie, that ye maie be mete for the holie misteries. And last of all other, those wordes that ar spoken by the priest after the *Agnus dei, Hæc sacrosancta commixtio &c.* This holie commixtion and consecration of the bodie and blood of our lorde Iesus Christ, be vnto yow and to all that receiue it health of bodie and soule: these ar they that paye home, and cleaue as a man would saie the verie face of the white.

I shall now rehearse first your wordes, as in your sermon printed they ar to be sene, that all men maie vnderstand how handsomely my L. of Salesburie can plaie hie scorner parte: and then after shape thereto such an answer, as I trust shall to all reasonable men be sufficient.

Iuell.

Moreouer the priest by the masse booke is taught to saie, *accipite, edite. Take ye, eate ye. and habete vinculum charitatis &c.* that is, Haue ye the band of charitie that ye maie be mete for the holie misteries. And to yvhome shall vve thinke the priest speaketh these vvordes? It vver a vvarnothing for him in the open congregation to speake to him selfe, and specially in the plurall numbre;

numbre: yet vver it a greate deale more vaine for him to speake the same vvordes to the bread and vvine, and to saie to them: Take ye, eate ye, or haue ye the band of charitie, that ye may be mete for the holie misteries. Therefore it is euident that these vvordes should be spoken to the people.

I haue good hope M. Iuell, borhe by these testimonies alleaged out of the Masse booke so far from the purpose, and also by your chalenge wherein yowe promise being ouercome to yelde, that yowe will at the length doe as honest soldiours pressed against their mindes to serue in an euell cause ar wont to doe, that is, when it commeth to the push, either cast awaie their weapons, and suffer them selues to be taken, or keping them in their handes fight verie weaklie. For suerlie M. Iuell if this be not your meaning (beare with me if I tell yow as the truthe is and as I beleue) it must nedes be a greate deale worse, and such as declareth inuincible to the worlde your cankred stomack, and maliciouse minde towards your mother the catholike church. For standing the case so, as yow meane nothing lesse, then that good which I conceiue of yow: what true dealing is this of youres (to proue that no Masse maie be saide without there be company to receiue with the priest) to alleage these vvordes, Take, eate, as spoken by the priest to the people? Whereas your owne conscience, if yow haue any, telleth yow I dare saie, that they ar a parte of other vvordes going before, cutt by you from the rest to serue your scofing spirit: and that they ar not, nor euer were any more taken for the priestes owne vvordes, then ar those that immediatlie followe, This is my bodie. And as yow would I nothing doute laughe at his simplicitie, that hearing the priest say. This is my bodie would

A PROVFE OF CERTEYNE ARTICLES

die, would take the consecrated host to be the priestes bodie, because he repeteth the same wordes at the altar that Christ spake at his supper: So perswade your self that other men cease not to lament from the bottom of their hartes, to se yow not of simplicitie, but of malice willfullie to do the like. But I shall here whollie alleage the wordes as they ar in the canon of the Masse, that yowe maie if it be possible, be deliuered of that greate scruple that so troubleth your minde, whether those wordes, Take, eate, should be spoken by the priest to him self in false latin, which yow thinck were to greate an oversighte, or to the bread and wine, which yow thinke (and I would yow neuer might thinck worse) were a farre greater. The wordes ar these. *Qui pridie quàm pateretur &c.* who the daie before that he suffred, toke bread in to his holie and venerable handes, and lifting vp his eyes into heauen to the o god his father all mightie, geuing to the thanckes, blessed, brake, and gaue it to his disciples saieng: Take, eate, this is my bodie. By these wordes if yow doe not, euery man I trust elles doth moste manifestlie perceiue, that these ar not the priestes wordes, and therefore neither spokē to him self, neither yet to the bread or wine. But because I doubt not but yow ar werie to heare so much of your owne follie, therefore I will dwell no longer in the aggrauating of that, which as in the eyes of all men is brimme ynough, so would I to god that yow had neuer geuen occasion to me or to anie other, once to haue mencioned it.

To your other obiection that yow make of these wordes *habete vinculum charitatis*, haue yow the band of peace that yowe maie be mete for the holie mysteries.

I answered

I answere, that if there be any such place in the masse booke, as hauing sought therefore I finde none such, that such wordes first forbidde not the priest to saie masse, if none be disposed to communicate with him, then that they do not necessarilie prouoke the people to the sacramentall receiuing, but maie well be vnderstand of the spirituall communicating with the priest in those holie misteries, by earnest meditacion of Christes death and passion, the which the more effectually to doe they are exhorted to be one with an other in loue and charitie. And thus vnderstand we that other place where the priest after the *Agnus* praieth, that that holie commixtion of Christes bodie and bloude maie be bothe to him and to all that receiue it, healthe of bodie and soule. For we saie, that as many as being present at the masse doe hartely ioine with the priest in the sweter remembrance of Christes bitter death and passion, doe all receiue with the priest Christes bodie and bloud, they spirituallie, and he corporallie. And this call we a true communion.

But what if now in euery leafe of the masse booke M. Iuell you had founde exhortacions to the people to communicate? Verely except yow had founde withall that vnlesse they would the priest should not, all would not helpe: yea it would hinder yow thus much, that where as you and your mates haue borne the worlde in hand, that the cleargie hath kepte the laitie from communicating, now it woulde appeare by this, that the priest loketh for them, and their owne defaulte keepeth them awaie.

Well, if the masse booke haue failed yow M. Iuell, as it was neuer other like but that it would, yow haue yet I dare saie, other witnesses. Yea verely, yow vaunte to ha-

A PROVE OF CERTEYNE ARTICLES

ue the helpe of the canons of the apostles, of *Clemens*, of *Dionisius*, of *Calixtus*, of *Iustinus*, of *Leo*, of *Chrysostome*, of *S. Gregorie*, yea of *S. Paule*, and of *Christ* him selfe. Which be suerly good witnessses and such as in lawe maie be called *omni exceptione maiores*, and for the better abeling of the of whose credite might most be doubted: your selfe haue saide so much as no man I trow can saie more. For you call the good growndes to builde upon. So that now there remaineth no more but to consider how they proue your entent. The which that I maie the better doe, I shall alleage your owne wordes as they ar in your sermon touching this matter to be founde, that so the reader maie be the more able to iudge, whether your euidence be to the yssue or no.

M. Iuell
cōfesseth
the doc-
tours to
begood
groundes
to builde
apon.
In the se-
cond an-
swere to
d. Coles
letters.

In the .xxxv. leafe of your saide sermon, yow haue these wordes. And I trust yow shall clearlie see, that for so long time (six hundred yeares after Christ) there vvas no priuate masse in the catholike church, in any countrie or coast thorough the vvorlde.

Iuell.

A harde matter is it M. Iuell that yow take apon yow to proue, for it is a negatiue so generall, that to proue it is a thing impossible. To proue that there is no Masse saide (imagine with your selfe) in all London how harde a matter it were. You ar not able for your life to proue, that there is no masse saide in the diocesse, whereof yow call your selfe bishop. For how shoulde yow proue it being denied but by witnessses? how is it possible to haue witnessses to depose for euery church, for euery corner in euery church, euery towne, euery house in euery towne, euery chamber and secrete place in euery house, not for once in the weeke, but for euery daie, not for euery daie but for euery hower of the daie, all which

all which he must doe that will conclude a necessarie proufe. And yet all this haue yow M. Iuell vndertaken to proue, not in the citie of London, or diocesse of Salisbury, but in all England, Fraunce, Spayne, Scotland, Portugall, Denmarck, Germanie, Italie, emongest the Indians, the Mauritaniás, the Egyptians, the Persians, the Arabians, the Armenians, the Grecians, or in any other place or coast thoroughout the whole worlde: not that there was no priuate masse in some one of these places, but in neuer a one of them, in neuer a towne of al those countries, in neuer a house of all those townes, in neuer a place were it neuer so secrete of all those houses, not for one, two, or thre yeares, but for the continuall space of six hundred. A greater matter I confesse, then if yow had stooode to the lawe yow coulde peraduenture haue bene constrained to haue done: but seing yow trust so much to your selfe, let vs heare how yow proue it. For (saye yow) All the vvriters that vver vvithin the compasse of Iuell. that time, haue lefte behind them vvitness sufficient of a communion, but not one of them all coulde euer tell vs of anie priuate masse.

Here if a man should desire of yow, good sir, a catalog of all such vvriters as wrote vvithin the first six hundred yeares, I thinck for all your greate bragges you woulde turne him ouer to your frend Gesnerus: where I am sure he were like to finde many a worcke named, that neither he nor yow, nor any man elles a liue euer sawe yet, and I thinck and feare it to (the more is the pitie) I maie adde no man hereafter shall see. But let this passe, yow kepe not your quarters so close, but that a man maie reach yow a rapp when he will. If one shoulde aske yow whether yow haue but lene all those vvriters that being,

A PROVE OF CERTEYNE ARTICLES
extant and to be sene, wrote within the compasse of
the first six hundred yeares: I thinck such a question
would grauell you. But if he shoulde goe farder and con-
iure yowe apon youre false saithe trulie to answe-
re him, of those fewe that yowe haue sene, how much
yow lefte behinde in them that yow neuer reade: Esopes
dawe neuer was cause of so greate laughter to her other
fellowes being spoiled of her borrowed fethers, as yow
woulde bring shame to your companions, when your
counterfeite lions skinne being plucked ouer your ea-
res, and your loftie lookes and greate bragges broughte
to nought, yow shoulde appeare to the worlde in your
simple asses carcas. But let this be graunted to your spinte
of arrogancie, that yow maie saie frelie that yow haue
sene all the writers, which no man elles aliue hath done:
let it be a figure of rethorick that yowe haue ransacked
euery corner in their worckes, who haue not reade the
twentieth parte thereof, and of that little which you haue
reade, haue not borne awaie perhapps the hundreth.
Yet all this I saie being graunted, what logike is this of
yours to reason after this sort? All these holy doctours
haue geuen vs perfect euidence of a communion, wit-
hout mencion making of any priuate masse, *Ergo* there
was in Christes church within the first six hundred
yeares no priuate masse. If apon your witnesse yow
bring not in this conclusion yow saie nothing against
vs. If this be your conclusion, in effect yow saie as little:
forasmuch as euery childe is in a manner able to teache
yow, that this consequent is nought: he speaketh not of
such a thing, *Ergo* there is no such thing. Or as yowe
reason, they did not, *Ergo* they coulde not.

I woulde

I would allege your auctorities of *Clemens*, *Dionysius*, *Iustinus martir*, *Ambrose*, *Hieron*, *Austen*, *Leo*, sauing that we finde in them that which we denie not, that is to saie, that with the priest, the people did vse to communicate: but that if (as yow saie) the people would not, the priest should not, thereof we finde not one worde, which till yow proue to vs, *Chrysostome* his yea wilbe taken for better then youre naie. In the meane season, yow maie if it please yow, take this for an answer. That as the catholikes forbidde no man to receiue with the priest that will: but hartelie wisse that all men would so dispose the selues, that at euery Masse with the priest there might be some to communicate: so neither can they constreine them to receiue whose deuotion thereto serueth them not, nor maie them selues absteine from the sacrifice whereunto *Christes* institution bindeth them. Which reason allthough it please one of youre coate (I meane him that toke on him your defence of late, as appeareth by a little treatise by him sent a brode) to call the roote of all the abuses of the L. supper, and farder to affirme that *Christes* institution maketh no mencion of any oblatiō or sacrifice to be done by the priest, sauing onelie the sacrifice of thankes geuing: Yeat ar we able well to proue, that bothe the sacrifice which is offered is not of thankes geuing onelie, but of the very bodie of *Christ*, bothe owt of *Martialis* the B. of *Burdeaulx* one of the disciples of *Christ*, S.^r *Ambrose*, S.^r *Austen*, S.^r *Chrysostome*, and others: and also that it ought daile to be offered, and so was vsed in the primitiue church, and last of all that *Christe* him selfe commaunded him selfe to be offered.

a. *epist. ad**Burdegal.*b. *in Lucā*

cap. pr.

c. *de ciuitate**dei li. 10*

cap. 20. et

lib. 17. cap.

10.

d. *in epist.**ad hebreos*

in cap. 10.

*Homil. 17.*e. *Hieron.*

cap. 1. in

*Tit. Amb.**epist. 33.*f. *Chrysost.*1. *Cor. 10.**homil. 17.*

A PROVE OF CERTEYN ARTICLES

If yow thinke that this be but a shift, and that we meane nothing lesse then that the people should communicate and receiue together with the priest: looke apon that citie, cast your eyes to that church, which of all other I dare saie in the worlde yow hate moste, *Rome* I meane: and there shall yow by the comon and frequent communicating of the people with the priest well perceiue, how greatly yow haue iniured vs with that slanderous diffamatiō, that oure priestes inhibite and forbid the laitie to communicate with them at their Masses. Loke apon those religious men of the societie of Iesus, whose chieffest profelsion is to enstruct youthe in vertue and learning, to trauaile about the worlde to bring in to Christes folde infidelles and heretikes. Which they haue so done within these fewe yeares, with such spirituall fruite and encrease, with such exceeding greate gaines of lost soules, (not sparing their owne blood and liues in Christes cause) in *Africa*, in *India*, in *Persia*, and elles where, that god hath well testified by sundry miracles wrought now by them in those parties, no lesse then once in the primitive church by his apostles, how highly he esteemeth their labour: loke I saie apon them, whose vertuous life and godly conuerlatiō shall once I trust, be the bane and vtter ruine of all heresies, and yow shall finde it to be true, that bothe at *Colein*, at *Augusta*, at *Treures*, at *Cambray*, at *Tournay*, and in other places of their abode, there passeth no Sunday or holie day in the yeare, in which there communicate not with the priest bothe of men and women greate store. And yett are they it is well knowen, as farre all this while from yowe in your heresies, as yow be from them in perfection of life
and true

IN RELIGION, DENYED BY M. IVELL, 100
and true religion.

Well although the testimonies of *Clemens, Dionisius, Iustinus* martir, with the rest serue not your purpose: yet yow haue other that touche vs more neere you will saie. as first the. 10. canon of the apostles which yowe alleage in this manner. *Fideles qui in ecclesiam ingrediuntur, & scripturis audiunt & communionem sanctam non recipiunt, tanquam ecclesiastica pacis perturbatores a communione arceantur.* that is to say: Such christian men as come to the church, heare the scriptures, and receiue not the holy communion; let them be excommunicated as men that trouble the peace and quietnes of the church.

The. 10.
canon of
the apostles
brought
against
priuate
Masse.

To this I answered, that this canon being truly alleaged according to the Greke, the founteine from whence it was taken, first hath no such thing in it, that all that be present at the Masse or holy communion shoulde communicate, but onely continue there to the ende, that by their either often whipping in and oute, either ouer hasty departure from thence, they might not trouble the church, or be scandalouse to any. Secondly, that if it wer to be vnderstand as yow say, that yet yow must adde some more force thereto before it well will serue your turne, seing there is neuer a worde there that forbiddeth (which is the thing that yow must proue) the prieste to receiue alone, if none will receiue with him.

The an-
swere.

And for the first, that yowe maie perceiue how this translation hath deceiued yow, and how euell it squareth with the grieke; knowe yow, that the founteine and originall copie hath thus: *ΜΗ ΠΑΡΑΜΥΝΕΤΑΣ ΤΗ ΠΡΟΣΕΥΧΗ ΚΑΙ ΤΗ ΑΓΙΑ* which wordes Haloander a birde of the same wing that yow arte, translateth after this sorte: *neque apud*
præces

A PROVFE OF CERTEYNE ARTICLES

præces & sanctam communionem permanent, that is, they that abide not out, or continue not to the ende of the pra-
iers and holy communion.

This translation, beside that the wordes in the greke doe beare it, whereas for the other there is neuer a worde to signifie or expresse the receaving of the communion, it hath also to mainteine it the auctoritie of *Theodorus Balsamon*, the grieke writer and Patriarke of Antioche, who in his commentaries upon the canon next before this, hath these wordes. *Dicere fideles laicos & consecrati qui sacra non tractant, oportere quotidie sanctis communicari, alioqui segregari, nec est ex sententia canonis nec potest fieri. Et idem nonus canon dixit paniri fideles qui non permanent.* that is: To saie that the faithfull laie men; and those that be not laie but yet handle not the holy misteries, ought daily to communicate, or elles to be excommunicate, it is neither the meaning of the canon, nor it can so be: and therefore the .9. canon (the next, which in some bookes is noted for the .9. in some other for the .10.) hath, that the faithfull not continuing to the ende shalbe punished.

Thus vnderstandeth he the seconde canon of the counsell holden at Antioche, in the daies of *Aurelianus* the emperour. Where examining those wordes of the canon, by which all they are excommunicated who coming to the church, refuse the holy participation of the sacrament *propter aliquam insolentiam*, for some insolency, he writeth thus: *Dic quod ij non existimabuntur sacram participatione auersari, qui cum odio habent & abominantur: vel qui ut nonnulli dicebant, propter peccatē & humilitatē eam fugiunt. Illi enim non solum segregabuntur, sed etiam ut hæretici exterminabuntur: hi vero propter pietatem venia digni habebuntur.*

Sed illi

The year
re of our
lorde
174.

Sed illi, qui pro contemptu & arrogantia ex ecclesia ante sanctam participationem inordinate exsunt, & nec intueri sustinent. That is in effect to say thus much. Thincke not that the canon here speaking of the which shoonne the participation of the blessed sacrament, is to be vnderstand of them that haue it in hatred or abomination, or of them (as some saied) that of a certeine pietie and humilitie abstaine from it. For of these two kinde of men, the first shall not onely be segregate for a time, but as heretikes rooted out for euer: the other, for their deuotion and worthy reuerence towards the sacramentes, shalbe thought worthy pardon. But those are they whome this canon noteth, who of contempte and arrogancie, departe against ordre out of the church before the holy participation, not so much as vouchesaufing to beholde the same.

Thus yow see M. Iuell, how this patriarke and learned Grecian expoundeth the canon by yow alleaged, not as to signifie a precise necessitie in all that be present at the Masse to receiue with the prieste, but to continue there onely to the ende, that by that meanes, although they did not sacramentally, they might yet at the leaste in ioining their praiers with the priestes, and by holy meditating upon Christes deathe and passion together with him, communicate the one with the other spiritually. He addeth in his saide commentaries upon the aboue named seconde canon of the councell of Antioche, that he thinketh the distribution of the *Αρτίστον* (by which name I iudge he calleth oure holy breade) to haue bene taken oute of this canon, that they which wer not partakers of the liuely and holie misteries, shoulde be bounde to tarie to the ende of the diuine ministry, and to receiue the same.

D.d. at the

A PROVE OF CERTEYNE ARTICLES

at the priestes handes *ad sanctificationem*, to sanctifie them.

Thus vnderstandeth this greke canon *Ioannes Monachus Zonaras*, him selfe a Grieke borne also, as in his commentaries extant thereapon, to him that listeth to sear- che maye be more at large seene.

But let the canon be expounded euen as oure aduer- saries would haue it, let it be so that the primitiue chur- che appointed greate penalties for them, that being pre- sent at the Masse woulde not receiue with the priest: Yeat is there all this while nothing brought ageinst the

M. Iuelles
allegatiōs
be not to
the issue.

priestres receiuing the sacrament alone: why he may not take it being so disposed if other will not. And yet is this the point ye wote well that yow must proue.

Anacletus.

The nexte auctoritie that yow alleage to this purpose, is taken oute of the first epistle of *Anacletus*, and neuer written as yow ignorantly sayde it was, by *Calixtus*. But whose so euer it be yow handle it like youre owne. For hauing cut of that, which otherwise might haue bewray ed your falsehoode, yow bring vs in a piece, that semeth without the rest to make for your purpose. Truly the ci- uile lawes call it *inciuile* euen in worldly matters, to iud- ge upon the onely bare viewe of some one parte of the lawe, what the meaning is of the whole. What they wer like to call mangling and hackling, tearing and dis- membring, such as yow vse in goddes matters, I referre it to your owne conscience to iudge, by the argument of *L. Cornelia. de Fals.*

I. inciuile.
f. de legib.

The wordes of *Anacletus* arre these. *Episcopus Deo sacri- ficans testes ut prae fixum est secū habeat &c.* The bishop when he doeth sacrifice to god, let him as is before saide haue witneses, and mo then an other priest. For as his honour is greater

is greater, so hath he nede of mo witnesses. For upon highe and solemne feastes shall he haue with him, either seuen, or fise, or thre deacons, which are called his eyes, besides subdeacons and other ministres. Who hauing upon them the holy vestimentes shall stande with humble spirite, contrite harte, and demure countenance before him and behinde him, the priestes on the right hande and on the left, garding him from euell disposed parsons, and giuing their cōsent to the sacrifice. It foloweth: *Peracta consecratione omnes communicent &c.* The consecration being ended, let them all communicate: they that will not shall be suspendid from entring in to the church. For so haue the apostles ordeined, and the holy church of Rome obserueth.

These are the wordes of *Anacletus*, which if yow had wholly according to true meaning alleaged, euery man shoulde haue easely perceiued how little this place had made for youre purpose: euery man could haue saide, that the wordes (let all communicate) shoulde be restrained to the priestes, Deacons, and other ministres, of whome assisting the bishop at Masse he had before spoken, and not to be racked as by you they violently are, to all the whole people: that they should take place not in euery priestes masse, but in euery bishoppes, not at all times but at high and solemne feastes.

The true-
vnderstan-
ding of
the place:
of Anac-
letus

But what M. Iuell if as now it appeareth that this place maketh nothing for the proufe of youre assertion (that there was not or coulde not within the first six hundred yeares after Christ, or now may not, any masse be saide without there be some present to communicate with the priest): so I make the same place (to th' intent

Dd 2 yow

A PROVFE OF CERTEYNE ARTICLES

yow may not be sayde to haue taken the paines to haue alleaged it in vaine) to serue for vs ageinst yow. Truly I nothing doubt but that in right and indifferent iudgement I shall be hable to doe it.

The place
of Ana-
cletus
brought
by M.
Iuell tur-
ned a-
gainst
him selfe.

The assisistentes to the bishop at his masse, should ye wote well as appeareth by this place of *Anacletus*, cōmunicate *peracta consecratione*, after the consecration. But what if they had refused at any time so to doe? What should then haue bene done with that which was consecrated? To haue referued it vntill an other time youre doctrine in that point would not haue permitted: to haue cast it away or abused it to profane vses, your reuerence to those highe misteries could not haue allowed it. I put here no case either impossible or vnthought apon. For *Anacletus* him selfe provided yow see, a punishment for those that would not receiue, which might as well haue bene all as one.

Thus I hope for this matter we shall not neede to trye the lawe. Yow will easely graunte your selfe, that the bishop might haue finished his masse and haue receiued alone, and so either haue song or saide a priuate masse, contrary to that which yow haue hetherto affirmed.

To the place of Chrysostome, and that other of S. Gregori, by the which it appeareth that such as would not receiue with the prieste wer commaunded away: although it wer ynough for vs to answere, that all this proeeth nothing that when they be gone, the prieste which came thither for that purpose may not goe forward in his Masse and receiue yea alone: so that resting on this pointe we might looke for youre reple: yea although these testimonies be not I saye to the purpose, foras-
much

much neuerthelesse as they goe nearer to vs, then any of the other auctorities before alleaged, while they seme to barre the people to be present at the masse without they will receaue the sacrament with the prieste: I shall thereunto in fewe wordes answere after this sorte.

First, that these fathers of a vehement and earnest zeale that they had, to reuoke and call in to vse againe that frequent and common vsage of receauing with the prieste, from whence they then sawe the people thorough coldenesse of deuotion (which by the cruell and often persecutions of the heathen emperours was wont to be kindled and enflamed in them) to be not a little swarued and fallen away: vsed a phrase and manner of speche, although exactly considered in it selfe not all together simply true, yet for that time and those manners very much bothe expediēt and necessary. For euen as no man reprehendeth him that minding to make a crooked wand streight, boweth it first to a greate deale more crookednesse on the other side then it had before, not that he alloweth that any more then he did the other, but onely because he knoweth right well, that to make it at all streight this is the onely way: euen so these fathers, if they commaunded them awaie that being present at the Masse woulde not communicate with the prieste, if they threatened them that if they wer not worthy to receiue the communion, they wer not worthy to haue any parte of the common praier: yea if they added that excepte they wer worthy euery daie to receiue, they shoulde not be worthy once in the yeare: we must nedes thinke that here they bowed these crooked pieces as farre an other way, and that they ment no more to haue

How the
auncient
vvriters
ar to be
vnderstād
forbid-
ding all
to be pre-
sent at
the Masse
saue tho
se that
vvil rece-
aue vvith
the priest

*Asimilitu-
de.*

A PROVE OF CERTEYNE ARTICLES
them stande thus then as they did before.

If you here demaunde of me apō what groundes I dare, leauing the manifest wordes of these fathers, giue this interpretation: knowe ye that two causes there arre which haue moued me so to doe. The first is, for the auoiding of absurdities and inconueniences (for which causes they that be learned in the lawes will tell you that it is not vnlauffull to swarue often times and goe frō, euen the plaine wordes of the lawe or statute) which otherwise we should of necessitie fall in to, and from which of good reason we ought to thinke those holy and learned fathers, in all their actes and doinges to haue bene most farre. For if they had mēt verely as their bare wordes importe, what coule haue bene spoken more absurdely then this, that he that is not worthy to receiue the blessed body of Christe in the sacrament, is not worthy also to be praied for? Whereas all men knowe that the more vnworthy he is of the one, the more worthy he is of the other (if the sicke be worthy to haue a phisiciō and not the hōle) that by the meanes thereof he maie become worthy to receiue that, of which he was before vnworthy. If we so sticke in the barcke and rinde and come no nearer to the pith, what sense will yow make S. Ambrose to haue, in saieng that he that is not worthy to receiue the sacrament daily, is not worthy to rceiue the same once in the yeare? Might it not so happen, that many a good man which now receiueth worthily once in the yeare, shoulde by this meanes not receiue worthily once in his life?

But of this māner vsed in speaking or writing, haue we not in some of these fathers expresse testimonies, namely in Chrysostome? who trauailing in a certeine place of his
worckes

worckes to perswade the true and reall presence of Christes body in the sacramēt, vseth these wordes. Seest thou not thy lorde offred vp, the prieste doing his priestly office, pouring oute his praier, the people rounde aboute him, imbrued and made redde with that pretiouse blood? which wordes I knowe yow will easely graunte, with vs to be not in all pointes simply true, but yet not discommendable or vnseemly, being spokē as sensibly as might be, the more firmly to perswade the truthe of that, which although it be there as truly as though it had bene sene, was yet hidde and to carnall eyes inuisible.

But what needeth it here to alleage the manner of speaking of the auncient and olde fathers, seing that yow M. Iuell and youre cōpanions oure newe maisters and yong fathers, vse the same or not much vnlike in your disguised communion: And yeat for all your terrible thundrebouldes shotte against them that being present receiue not, yow see neuer a one the more for feare thereof departe oute of the church: yea he that I thinke should, wer well like perhappes to heare thereof to his coste before his Ordinary. But there is not the simplest in a parishe but he knoweth, that youre meaning is not to driue thē oute of the church, as youre wordes sounde, but to stirre thē vp thereby the oftener to come to youre schismaticall communion, and therefore they tarrie still. Or elles if this be not youre minde, of so many that be present cōtinually the feat and be not partakers thereof, why have yow punished all this while no one.

An other cause that hath moued me thus to vnderstand these fathers is, for that the practise of the church appeareth to haue bene in their time such, as that the people was

A PROVE OF CERTEYNE ARTICLES

ple was willed euen then, to be present at the church and to heare Masse (at the leaste on the Sundaies) when they stooode neuerthelesse at libertie, touching the receauing of the sacrament any oftener then thrise in the yeare: as appeareth by the counsell holden at Agatha in Fraunce aboute Chrysostomes daies, and by S. Austē neere also vn to the same time. S. Austens wordes are these. *In die verò*

Canon. 47

Gr. 18.

Sg. mo. 251

De tēpor.

nullus se a sacra Missarum celebratione separet, neque otiosus quis domi remaneat. On the Sunday let no man absente him selfe from the holy celebration of the Masse, nor remaine within the doores idle. And a litte after he addeth:

Adhuc quoque quod detestabilius est, ad ecclesiam aliqui venientes non intrant, non insistant precibus, non expectant cum silentio sanctarum Missarū celebrationem. that is to say: Besides all this, which is a thing more to be detested, some cōing to the church entre not in, they praie not, they tane not out with silence the celebrating of the holie Masses.

And thus it appeareth (the vse of the church being at that time such as the people was by ordre bounde to heare Masse on the Sunday, whether they receuid or no) that in no wise these fathers can be so vnderstande, as though they ment to driue them vtterly from the Masse, whither the church had bounde them to come, but onely to put them in remembraunce so to come, and so to be present thereat, as in times past in that olde feruency of deuotion they had bene wont.

Thus much for the first answer: Secondarily to the places before alleaged I saie, that being graunted (which denied by vs yow shall neuer be able to proue) that in the primitiue church such as woulde not receiue with the priest wer not suffred to be present at the masse: Yeat

is it no good reason to saie, that therefore it must necessarily be so now. Seing that in those thinges which haue by Christ bene left indifferent (of which this is one) the spirituall gouernours haue power, to change and alter as occasion giueth. Will yow see it proued by examples? There was a time when to abstaine from bloud and strangled meates, was a thing so necessary to be obserued, that it was by a solemne decree of the apostles enacted: and as light a matter as some will perhappes make thereof, yea added the apostles thereto this weight and poise of wordes: *Visum est Spiritui sancto & nobis*, it hath semed good to the holy ghost and to vs. Yea the text hath that they accounted such abstinence *inter necessaria*, in the nombre of those thinges that were necessary to be obserued, euen as to abstaine from fornication. Of the continuance of this decree in his force, the place mencioneth nothing, so that thereof can be gathered no other, but that it was a lawe made to endure for euer, although at this daye it be not practised well yow wote pardye.

Were it well done thincke yowe now to reason thus: In the apostles time the church abstained from bloudinges and stifled meates: Therefore we must in these dayes doe the like? Yea wer this truly a stronger reason drawn from an ordonaunce and commaundement of the apostles, then is yowes leaning upon examples (if yow had any such) which as they neuer had their beginning of any commaundement or precept of the holie scriptures, but by them lefte at libertie were by the spirituall gouernours as the present time required drawn to a necessitie: so by the same upon contrary occasion maye at all times be released. But yow haue at all no such

division

Ee commaun-

A PROVEE OF CERTEYNE ARTICLES

No Scrip-
ture for-
biddeth
the priest
to receaue
alone, or
the laie
man to
be present
thereat
vwhen he
commu-
nicateth
nor.

commaunderment in the whole scripture that foundeth that waies, that the prieste maie not saie Masse and receiue the sacrament alone without companie, or that no man maie be present with the prieste at his Masse there with him to communicate spiritually, onlesse the same will also communicate sacramentally.

For that yow alleage most fondly for the proufe of the contrary, that Christ gaue this holy sacrament not to one alone, but to many being together, and that he

saide farder by the waie of charge, Doe this, that is yow saie: Practise this that I haue here done, and that in such ordre and fourme as yovv haue sene me doe it, it serueth

nothing for youre purpose. For who seeth not, that these wordes of Christ enforce no more a necessitie to haue

this sacrament ministred to companie, then his other wordes to his apostles and disciples at other times spoken

in the plurall numbere, of preaching to all the worlde, of baptizing, of loosing and binding of sinnes, doe imple

a necessitie to haue a companie of priestes together at these daies, to execute either the one function or the other. If the prieste alone being thereto disposed maie not

receiue the sacrament, because Christ deliuered it to many: why saie yow not also, that the same maie not minister the sacrament of baptisme alone, because Christ gaue

that auctoritie to many together, or preache, or absolve, all which powers he gaue to no one alone? Yea

how dareth one of you alone minister youre comunion, seing the wordes by the which youre warrant (if you haue at all any) taketh his strength, as vttered in the plurall

nombre? for Christ saide not, *hoc fac* doe thou this, but *hoc facite* doe ye this. Must there be now M. Iuell, if

not twel-

not twelue, yet at the least in euery parish the two ministers, to stand at the cōmunion table to minister the cōmuniō together? Truly I account him not wise that seeth not to what shiftes yow are driuen, that graspe after such splendore holde of these wordes of Christ, Take ye, eate ye.

Of youre seconde obiection followe many absurdities. For if Christe had ment as yow saie the wordes Doe this, importe: that is that they should practise that which they sawe him doe, in such fourme, in such ordre as they sawe him doe it: then beside the nombre of communicantes that yow demaunde, I can not see how yow can discharge youre selfe, in ministring it to a lesse nombre or greater either, then the same that Christe him selfe first obserued: For if you doe, then where is *hoc facite*, doe this, that yow crie out apō so much? how doe yow it then in the same manner and after the same sorte that he did it?

If yow saie as in deede the truthe is, that the presence of that companie at Christes last supper, was no parte of his action, but that the same consisted in taking breade, in blessing, in breaking, in offering it to god the father as the sacrifice of the churche (as witnesseth the blessed and holie martir S. Ciprian) and that the distribution thereof to other, was no more of the substance of that action, then as there was company ready and disposed to be partakers thereof at that time: The which as when like occasion is we maie in no wise omitte to doe: so if no such offere it selfe, we maie not suffer that the first vse of this sacrament which was as S. Austen and Leo saie, to be a sacrifice to succede in the place of the sacrifices of the olde lawe, should hang alltogether apō the second vse thereof, which is to be meate and drike to the faithe-
Lib. 3. de ciuitat dei lib. 1. contr. aduers leg. et proph. cap. 20. Serm. 6. de Pascha.

A PROVE OF CERTEYNE ARTICLES

full. If I saie yow saie thus, then saie you truly and speake against vs nothing. But if yow will nedes sticke to your tackelings, and still crie oute that we must in all pointes doe euen as Christ did, and although yow can giue no reason, why you should in giuing to fewer or to mo then he did, not be saide to doe otherwise then he did: if the wordes Doe ye this, yow will still mainteine to be to be vnderstande not in offering that sacrifice as Christe did, and S. Cyprian vnderstandeth them, but in obseruing the time, the place, the sexe, the nombre, the qualities of the parsons with such like: how can yowe then I saie excuse youre selues, that yow haue not swarued and yeat doe from Christes example, and done otherwise then he did, that ministre that in the morning which he gaue in the euening, and to men fasting which he gaue to them immediatly after supper? How haue yow obserued the place in deliuering it in the churche, which Christe did in a prophane house? how the sexe, that for onely men giue it also to women? how the nombre (as I saide before) that for iuste twelue, sticke not at one time (if so many there be that desire it) to giue it to twelue hundred, or to bare two if there be no mo that will, or to as many aboue or as fewe vndre as yow list? how the qualities of the parsones, when yow giue that to all laie men, which Christ did to onely priestes? when yow put from this table notoriousse finners, whereas Christ repelled not the traitor Iudas? Is this *hoc facite*? Is this to doe all thinges in such forme and sorte as Christ did, whereas in some thinges yow doe more, in some thinges lesse, in other some cleane contrary to that which he did?

vbi supra.

Thus while (I doubte not) yowe see, that for the auoiding

auoiding of a nōbre of absurdities, which otherwise your selues shall in your proceedinges necessarily fall in to, yow must of force cōfesse, that time, place, nombre, sexe, with the rest, ar in the ministration of this blessed sacrament no parte of the substance but onely mere accidentes, and may be presente or absent, vsed or left of, as to the churche shall seme best to take ordre, as witneseth S. Austen: *Epist. ad Iannar.* yow must also in like māner graunte with vs, that Christe in the institution of this sacrament or elles where, neuer made mention of any nombre to communicate together, nor euer forbad his action to be practised without company, and last of all, that these wordes: *Hoc facite*, doe ye this, include not the vsing of euery circumstance which Christe vsed, but onely giue auctoritie (as I proued before by S. Cyprian) to offer this sacrifice, which is Christe, as he him self first did. *118.*

So that now to returne to your argument: In the primitive churche it vvas so. *Ergo* it must now also be so: we maye be bolde to tell yow once againe, that although the first parte of your argument the antecedent, wer moste true, yet the consequent deduced therefro is moste faulse and vntrue. Forasmuch as the matter whereof we entreate being indifferent, maye by the churche at all times be changed and altered, especially when newe occasions shall vary the olde circumstances. Which as it hath bene proued to yow to haue benedoen by the churche in the apostles decrees and ordinances: so arre we able also to showe, that the apostles haue chaunged Christes owne cōmaundement, and that the church hath altered that and restored the first againe. Did not Christ commaunde his apostles, that in baptisme they should vse the

A PROVE OF CERTEYNE ARTICLES

Math. vii. name of the father, the sonne and the holie ghost? Changed not the apostles this commaundement when they baptised in the name of *Iesus*?
 Act. 8.
 & 10.

The primitive church forbade the sacrament of baptisme to be ministred at anie other time, then at Easter and witsontide, excepte in case of necessitie where the infant were like to perishe without it: yea nowe the church permitteth to baptise at all times. And your congregation M. Iuell is content also, to goe from the olde manner and to baptise on the Sundayes and holie daies, whether there be anie necessitie or none.

If all this satisfie yow not, but the church must needs appeare *coram vobis* in youre L. consistorie, to giue a reason whie she forbiddeth not all men now to be present at the masse sauing those that will communicate, as once yow saie she did: although he shoulde offre yow no wronge, that should first bidde yowe proue that she were subiect to youre iurisdiction, and then afterwarde to propose youre interrogatories, yet will she not deale with yow after that sorte, but is contented (because she is *illustris persona* and can not be compelled by the lawe personallie to appeare) to send yowe her aduocate S. Austen, who answereth for her in this sorte. *Sicut ager non debet reprehendere medicinalem doctrinam &c.* Euen as the sicke man ought not to reprehend the phisicians preceptes, commaunding him one thing to daye, an other to morowe: yea forbidding that which before he commaunded (for so required the healthe of his bodie to haue it) Euen so man kinde, from *Adam* vnto the ende of the worlde, so long as the corruptible carcas being sicke and wounded annoieth the soule, maie not finde faulte with
 goddes.

Lib. contra
 Faustū. 32.
 cap. 14. &
 Confess.
 lib. 3.
 cap. 7.

goddess phisike, if in this it commaunde one thinge, in that another, one thinge first, the contrarie after.

Lo M. Iuell I trust yowe see, that lawes maie be in the church altered and changed as the time and manners of me require, and that no man ought to grudge or murmure at the change thereof. And by this also I trust it appeare vnto you, that it was not so vnhandsome a cōparison as yow saide it was, that M. D. Cole made when he resembled the state of the church in the apostles time, to the age of infancie. The which because yow sawe your selfe yow coulde not well denie, and that by the graunting thereof your parte woulde be the worse: yow turne his wordes an other waie (because yow woulde seme to saie somewhat) and impudentlie father apon him, that he shoulde call Christe and his apostles enfantes. But I praie yow good sir by the waie, let me be so bolde to aske yow being a marchant of logicke, and sent from the wisdom of your father to scoffe at all other mennes reasons that went before yowe, emongest whome yow haue not spared S. Austen, although either of malice, or of ignorā-
 ce yowe attribute his reason of Peters primacy, and so by a consequent the B. of Rome his, to Rossensis: what price bare logike which at other times was yowe saye so good cheape, when yowe made this argument? he saith the church vvas in Christes and in his apostles time in her infancie *Ergo* he calleth Christe and the apostles enfantes. Trulie I thincke the market was risen and good stuffe verie deare, when my L. bishop thought to vtter such homelie ware as this is.

If a man had saide of the famousse vniuersitie of Paris in Charles the greate his time, when it was first created, that it was then in her infancie, had he called *Alcuinus* that

*In quest.
ex non.
sestam. q.
75.*

SO A PROVE OF CERTEYNE ARTICLES

that greate clercke, and all the rest of the learned doctors called thither to plant good learning, babes and infants? If of your scattred congregation one shoulde saie, that it were yet vnder that age of infancie, I wene no man woulde thincke that Iohn Caluin (if he now liued) wer called a babe. No he wer like to kepe his olde name still for all that I warrant yow, and the rest of your pil- lers to? But here it is a worlde to see, howe thorough ignorance yow be shamefullie deceauid in taking one for an other. If yow had readen S. Austen so diligently as reason woulde yow shoulde, bothe him and the rest of the doctors toe, before yow had made your chalenge: Yow shoulde haue founde, that yow reprehended not so much M. Cole, as yow did vnwares S. Austen. Whole wordes agreing with his I haue thought good hereto alleage, that all men maye see how ignorance hath de- ceiued yow. The wordes arre these. *Dominus animus in corpore suo quod est ecclesia, iunior fuit primis temporibus & ec- ciam seniuit.* For oure lorde (that is to saye) him selfe was in his body that is the church yonge at the first, and now lo beholde he is becomen olde. And a little after. *Corpus autem Christi quod est ecclesia, tanquam vnus quidam homo pri- mo iunior fuit, & ecce iam in fine seculi est in senecta pingui.* The body of Christ which is his churche, was as it wer a man, at the beginning yong, and now beholde in the ende of the worlde it is in a ripe or full age.

In psal'm.
2.6. cor. 1.3.

The chur
che hath
her times
of gro-
wing.

But leauing this as wide of my purpose I shall retur- ne thither from whence I haue digressed. Well let it be graunted yow wil saye, that the churche hath power to alter and chaunge thinges indifferent apou occasion, and as necessitie requireth: what such occasion was there here

here to reuoke that olde commaundement, that all that wer presente at the masse shoulde receiue with the prieste or elles departe.

Will yowe know? I shall shewe yowe an occasion. If the church then, when although all woulde not, some yet there were that failed not dailie to communicate with the prieste, forbad those that woulde not, so much as to be present with other that did, thinking thereby to drawe the worse to the imitation of the better, founde at the length by experience, that not onelie by this restraining they were nothinge amendid, but by abstaining from that communion in the which oftentimes before they were wont spirituallie by the swete remembraunce of Christes deathe and passion in those holie misteries, to ioyne with the prieste, in their manners and liues not a littell empai red: If the church I saie upon these considerations bearing like a good mother with the infirmities of her children, willing rather to holde her selfe contented with a littell with their good willes, then to leese all deuotion with their euell, released the former commaundement, was it not trowe yowe cause sufficient? But all this M. Iuell I must desire yowe to take as spoken vnder an if, that if yow can be hable to proue anie such commaundement of the church, yowe maie haue a reason whie the same hath bene abrogate and taken awaie.

To make an ende and to knit vp the knot of this present article, I haue here thought good M. Iuell (that if yow minde to write againe yow maye finde in fewe wordes couched together the some of all that hath bene saide touching this matter before) briefelie to shewe the catholike doctrine in this point, which is this.

FF

First the

A PROVE OF CERTEYNE ARTICLES

The catholike doctrine touching priuate Masse.

First the catholikes forbid no man meete for the holie misteries to receiue with the prieste, when and as often as he listeth, but wishe and hartelye praie that all men would so put the selues in ordre as at euerie masse there mighte be, that would communicate with the prieste some.

Two speciall vses of the Sacrament.

Secondarilye they teache, that this sacramēt ministred in the masse, was chiefelye instituted to be a sacrifice, to be offered vp to god by the prieste for his owne sinnes and the sinnes of the people, and nexte to be a spirituall foode for all Christian people to feede apō, and that as the first vse of anie thing maie not depend upon the second, but contrarie wise this apō that: so in this sacrament, the oblation which is the chiefest vse thereof, and whereunto the prieste is bounde, maie not so depend on the peoples communicating which is the seconde, and whereunto (touching so often receiuing) theie are not bounde but stand at libertie, that without their deuotion serue them to receiue it, he maie not doe his dutie, that is to offer it.

Thirddie, that although for lacke of company the prieste doe receiue alone, the sacrifice is yet neuer the more priuate or lesse cōmon. For as no man is so madde to saie, that a greate riche man keeping a common table for his pooer neighbours hath left his olde accustomed wont and maketh nowe his table priuate, if the gates of his house standing wide open as theie wer wont to be, his tables furnished with plentie of meates, and all thinges in a readinesse, his geastes forbear to come: euen so it fareth in this case, where the table is laide, the gates be open, the goodman of the house (the prieste supplieng the place of Christe) abideth loking for his geastes, who onelie refraine to come. Is this table priuate? is he a nigard? or

gard? or shall he not eate that woulde, because theie will not that shoulde? Is a conduit builded in the middest of the open market place of a towne, the lesse publike or common if the inhabitantes for whose ease it was made refuse to fetch the water thereat.

Last of all we saie, that hethertoe yow haue not discharged your promise, which was to proue, that within the first six hundred yeares after Christe there was neuer Masse saide, nor might be, without a nombre to receiue with the priest. So that now we may saie vnto yow,

Vbi est illa seductio? vbi est ille fremitus Leonis? Nonne sagitta infantum facta sunt plagæ eorum? Where are now become youre cruell wordes against the Catholikes? to what ende is your Lions roring, O Gregory, O Augustine, O Hierome, O Chrysostome, O Leo, O Dionise, O Anacletus, O Xistus, O Paule, O Christ. If we be deceiued yow haue deceiued vs: to what ende I saie is it brought? *Nonne sagitta infantum facta sunt plagæ eorum?* Are not the woundes that yow haue giuen vs such, as childrens cockshootelles are wont to make?

M. Iuell
hath not
brought
so much
as one
proue
against
private
Masse.

In the
Sermon
fol. 43.

Psalm. 63.

Well these be the pointes that the catholike doctrine standeth upon in this article. To the which if youre stomacke serue yow to reple, and that yow haue digested that which yow haue already receiued, I most hartely praie yow to kepe yow, without straieng from the matter or alleaging proufes impertinent, as close as yow can. So shall yow doe bothe to youre selfe in writing, and to me in answering a very greate pleasure. while I am suer your euidence is so much, that six lines (I speake with the moste) will receiue with ease all that yow shall haue to write.

ff 2 The con-

THE CONCLVSION CON-
TEINING .12. CAUSES, HABLE

AS THE AVTHOR IVDGETH

either to stay the wanorer (in mat-
ters of religion) or to calle back
the wanderer in thiese
perilouse times

(:2:)



E therto haue yow hard M. Iuell for the
confirmation of fower articles, the chie-
fest in a manner of all the rest that arre at
this daie in controuersie betwene yowe
and vs, the scriptures, the counsels, the
Doctours and examples of the primitiue church: not
their bare names as apoticaries set furth their empty
painted boxes, but full euen to the toppe of moste who-
lesom triacle and pretiouse preseruatiues, ageinst the ve-
nime and contagion of your poisoned and pestilent here-
ticall doctrine. So that now there remaineth no more,
but that euen as of late yow haue bene warned allready:
so now by me yow be put in remembrance once againe,
according to your promise to returne frō your heresies,
to your mother the Catholike church. The which to
perswade yow the rather and with the better will to doe,
I haue thought good here, to communicate with yow
such causes and reasons, as by parte whereof I haue by
experience founde my self, ageinst oure cōmon ennemie
the craftie serpents assaults, at such times as he hath la-
boured to drawe me to youre parte, not a little strengthe-
ned and confirmed in Christes true religion and his ca-
tholike faith.

First

FIRST I beseeche yow confidre and weigh well with your self, whether Christ at his departure from vs men, left behinde him here in earthe a church or none: Whether he promised to aide the same and to be present with it to the ende of the worlde, to defend it in such sorte, as if hell gates wer set wide open, and all the diuels there sent abroad to vex it, they should not yet all of thē be able to preuaile. When all this shalbe well considered, and founde to be true: then marche yet one step farder I praie yow, and aske as it were of youre self how this church prospered afterwarde: whether (as if according to his promise he haue bene continually present therewith all it needes must) it multiplied and encreased, or by his absence therefro decreased and went backward. Here wote you well you must needes saie either th' one or the other.

The first
cause.

If yow saie that it hath alwaies hetherto either encreased, or byn at the least so maintained, that no enemy, no heretike, no diuell him self, no not all the diuels with all the power of the worlde ioining together could euer yet preuaile ageinst it: then must you also graunte, that at all times sence Christes departure from hence, there hath bin a church visible, such as of all men might bothe be seene and knowen (for such a one left Christ behinde him to vs, his xij apostles besides the nombre of disciples) to be a pillar for them to leane vnto, that thorough infidelitie should be in daunger of falling, and a house to harbour and succour them, that otherwise should be like in the tempestes and stormes of heresies to lie without the doores.

1. Timoth.

3.

If yow saie thus, and that he hath neuer forsaken his church but allwaies noorished it, at all times in such

THE CONCLUSION.

sorte defended it, that neuer was there time yet, in which
for feare of all the tiraunts in the world, for dread of bur-
ning, hanging, hedding or other torments what soeuer, it
could be forced to hide it self, to seeke meanes to lurke in
cloudes or walck inuisible: but hath allwaies to the cōtra-
ry well declared it self, to be that tabernacle placed in the
cleare shining sonne, that citie builded on the top of the
mountain, that cādell which giueth light to all that are
in the house: thē demaunde (I hartely praie you) of your
owne cōscience, where fifty yeares agoe that schilmani-
call church which yow call the true church and boaste
your self to be of, was in the cōpasse of all the wide worl-
de to be seene or hard of: where your bishoppes had their
consistories, where your pastours and doctours were resi-
dent, where youre religion was preached and Sacramētes
ministred; in such sorte as yow preache and ministre thē.
S. Hierō saith where is no priest there is no church. S.
Paule teacheth vs, that in Christes church be placed apo-
stles, prophetes, Euāgelistes pastours and doctours. Bring
furth your priestes, shewe where were your doctours and
preachers. If yow can not, as in deede by the confessiō of
your apologie, where yow confesse that forty yeares agoe
the truthe which yow teache began first to spring,
that thē it was by Martin Luther, and Hulderick Zuing-
lius first, as neuer before hard of (for yow call it *inauditam*
veritatē) brought to the knowledge of men, yow are not
able: confesse then at the length that yow had at all no
church: ioine youre self to them, which can of all times
and of all ages bring furth good testimonies and euident
proufes, where the religion which they professe, the doc-
trine which they preache, hath byn preached and taught,
and the

Psalm. 18.
Numb. 5.

Contra
Luciferia -
nos.

Ephes. 4.

Fol. 26. of
that booke
which being
last printed
hath no
place na-
med vhere.

The pro-
testants
confessiō
concer-
ning the
antiquitie
of their
religion.

and the sacramentes which they minstre ministred, in such sort and manner as by them they presently erre.

Thus much if you graunte to vs that Christes church according to his promise hath prospered, hath preuayled against all enemies and backe frindes, hath alwaies sence his departure hence byn visible and to be seene of all men. But if now on the cōtrary parte you saye not thus, but for the citie that should stād on the toppe of the mountaine to be sene of all mē, you will leade vs to a ragged cōtage standing in some darcke hole and obscure caue, able to be sene of no man or very fewe: if for the tabernacle placed in the bright sonne you point vs to a doghole in some cloudy cellar or rotten barne, and tell vs that there your church hath lurked, and all this long while lien hidden for feare of persecucion: then must we tell yow in plaine Englishe, that although yow were able to finde out some such luskies corner where your cōuenticles had bene assembled (as if a man should aske yow but of the yeare before Luthers time you can not): yet this would in no wise serue your turne, as being the strange voice of those false prophetes, of whome in the gospell our sauiour gaue vs a watche worde to beware and take heede. For Christ, and so by a consequēt the body which must folow the head, the church I meane, is not in partes here or there, and therefore yow deserue no credit when yow so saye. He dwelleth not in the desert of singularitie, but in that well peopled citie, *cuius participatio eius in idipsum*, which is at vnitie with it self: and whither the multitude ascendith, not by one and one alone, but by whole tribues and companies together. And therefore when yowe tell vs that his abiding is *in deserto*, in the desert or

Math. 24.

Christes
church
vniuersal.

Psalm. 122

THE CONCLVSION.

sert or wildrenes: we maye not goe out of that populouse citie, nor step oute of the common beaten way there to seeke him, no more then we maye beleue yow when yow crye in *penetralibus*, that he is in the secrete and priuey places of the house.

*Contra li-
teras Petil.
lib. 2. cap.
16.*

Thus tolde S. Austen (then whome the church had neuer yeat a champion more exercised or better practised and acquainted with the manners and fashions of heretikes) Petilian that heretike. his wordes ar thiese. *Sed hæc interim sepono, tu ostende ecclesiam. Iam vox illa mihi sonabit, quam in pseudopphetis Dominus vitandam præmonuit ostendentibus partes, & ab vniuerso alienare conantibus: Ecce hic est Christus, Ecce illic. Sed vsque adeò putas veras oues Christi cor non habere, quibus dictum est nolite credere, vt lupum audiant dicentem: hic est Christus, & pastorem non audiant dicentem per omnes gentes incipientibus ab Hierusalem?* That is to saye: But thiese thinges I lay all a syde and slip ouer: showe me the church. Here will that voice founde in my eares which our lorde warned vs to beware of in false prophetes, showing vs partes, and going about to drawe vs from the whole, saing: Lo here is Christ and there is Christ. But thinkest thou *Petiliã* that the true sheepe of Christ, to whome it is saide beleue them not, ar so hartelesse, that they will harken to the wolfe howling that here is Christ, and will giue no eare to the shepherd sayeng, thorough out all nations beginning at Hierusalem.

*Libro de
canto no-
no. cap. 5.*

Thus taught he vs in an other place to discern true preachers from false: *Si quis tibi Christum prædicat, attende & considera qualem prædicet, vbi prædicet. Christus enim veritas est, per scripturas sanctas prædicatur, non in angulis, non occultè, sed palam, publicè. In sole posuit tabernaculum suum, hoc est in mani-
festo col-*

sesto collocavit ecclesiam suam. If any man (that is to saie) S. Austens
rule to
know
the true
preacher
from the
false. preach vnto the Christ, marcke and confidre what manner of Christ he preacheth, and where he preacheth him. For Christ is truthe, he is preached by the holy scriptures, not in corners, not in hocker mocke, but openly and publikely. He hath pitched his tabernacle in the sonne, that is to saye, he hath placed his church in the open sight of all men.

The same S. Austen told *Seuerinus* a kinsman of his, Epist. 170. that the church was *ciuitas supra montem posita*, a citie buylt on the top of a hill, and that therefore it was called *καθολικὴ* in Greke, because it was diffunded thorough out the whole world, and finally that for that cause according to the worde of god, it could not be hidden.

To this that hath byn alleaged maye be added, that if euer Christes church should haue bene brought to such extremitie, at any time after the fundation thereof once layed, that a man might haue sought for it and not haue foundeit, that no one durst put furth his head to kepe the possession and right thereof: that then it had byn vterly ouerthrowē, that hell gates had preuailed ageinst it. And how had then *Dauids* prophecy bene true spokē before hand of the church: *Dominabitur a mari vsque ad mare, & à flumine vsque ad terminos terre?* Psal. 71. It shall rule from sea to sea, and from the flood to the ende of the world. How had the church ruled and gouerned, that shoulde haue byn so brought vnder and vanquished? Or how could *Daniel*, haue called it the greate stone that grew and became a houghe mountayne and filled the whole worlde? Daniel. 2. Yea how had Christ acquitted him self of his promise to be alwaies present with his church, if it had euer byn brought

G g

THE CONCLUSION.

brought to thiese termes? Greate persecutions the church (we confesse) of Christ hath suffred, but yeat neuer was there any so vehement that could make all to hide their heades, that some there were not, who euen to the teethe of the proudest tyrants of them all, standing at defence upon the walles, defended not stoutely Christ and his church. For if it had bene otherwise, then had the diuell (as before hath bene sayed) gotten the victorie, and Christ taken the foile, then had the church which at Christes departure hence was bothe seene and knowen (whereas by this meanes it should be neither) not onely haue bene nothing at all auanced, but also in deede much abased.

*Lib. 4.
Instit. cap.*

*1.
The church
is visible.*

By this that hath bene alleaged I trust you see M. Iuell and will easely confesse, if not with me with Calvin yeat your late capitaine, that Christes church must needs be visible, that (as his reason is) we may knowe it to ioyne our selues thereto. For a pooer piller shoulde it elles be to leane vnto, and as homely a house for succour to flie to, if when a man should stand in distresse and neede thereof, he wer suer neuer to see it or knowe it, by which meanes he should finde it

*It erreth
not.*

Next after this yow will graunte I hope, that this church of Christ hath alwayes kept with it, the truthe of gods worde and right vse of his sacramentes, and in fewe wordes to comprehend all, that it neuer yeat erred in any necessarie point of doctrine. For if it haue (as in your apologie yow labour in vaine to proue it maye) then shall yow heare once again, and as often as yow so saie yow must not thinck much to heare, that Christ hath not kepte touch e with his church: that he was from home when

when the diuell was there: that hell gates, by which one might well vnderstandeth heresies, haue preuailed against it, the contrary whereof, after the scriptures S. Austen amongst the auncient writers most plainly affirmeth. *De ciuitat. Dei. lib. 10. cap. 8*

Thirdly it hath bene proued, that this church of Christ is not in partes, but disperfed ouer the whole, and therefore called catholike, as much to saye, as vniuersall. *It is vniuersall.*

Last of all the truthe will compell yow to confesse, that there is no certein nombre of yeares limited or prefixed for the church to be visible, after which time it should be darckened and not be seene: no more the Christes promise made to aide it for euer, can be restrained to any such certein or determinate time. Which being true, then foloweth it that the church hath bene aswell visible, and preserued from errours thiese nine hundred yeares last past, as it was in the six hundred before. And then if it be so, in what a plight yow be, which confesse for vs that for nine hundred yeares the practise of the church hath ronne on oure side, we prouing for oure selues that for the six hundred yeares before it hath doen the like: I praye you well to confidre, to laie youre hand upon your hart and thincke upon it seriously.

This fundation layed, let now yow and me imagine together (which I haue oftentimes doen with my self alone) that we were fiftie yeares agoe bothe me liuing together in this worlde, of good yeares and discretion, that beginning then to mislike and suspect the religion thorough all the worlde vsed, we sought for the church of Christe (which we were perswaded not to be amongst them who preached the worde and ministred the sacramentes as they did) such a church for example, as now is

THE CONCLVSION.

in England to be seene: where the head should be a laie man, a womā or a childe, in no wise a priest: where should be but two sacramentes: where there should be no sacrifice, yea the very name should be odious: where in the sacrament of the altar should be saied to be nothing but bread and wine: in the which there should be no inuocation of sainctes, no prayeng for the dead, no abstinence from meates on prescript daies: where onely faith should be taught to iustifie, good worckes to be nothing auailable or meritoriouse to the doers: and finally in all pointes qualified according to the directiō of youre communion booke. Let vs I saie imagine (that all waies presupposed that such a church as I haue described is the true church of Christ) where we should in those daies haue sought after it, where we should after long seeking to ioine our selues thereto, to harbour our selues therein, to rest oure backs thereat, being all forweried with wādring from opinions to errors, from errors to heresies, haue at the length founde it. Or let vs discourse with oure selues, whē after all this busie searche and diligēt enquiry therefore it appeared in no place, what we had bene likely to haue saied the one to the other. Truly what we would haue saied I know not, but what we bothe should I know right well. We should first haue entred in to a merueilouse mislike with oure owne wittes, who being in nombre but two, in learning and wisdom not the most excellent in a country on th'one side, ageinst the whole wisdom of the world on the other: had euer fallē in to any such foolish fantasy or furious frenesie, as to condēne the doings of all the rest to bring in place oure doltish dreames, to thincke our selues onely to see and all other mē to be blind, to

de, to beleue that the moſte learned, the moſte vertuouſe ſhould erre, and we onely priuileaged that we might not. We ſhould haue remēbred our ſelues, and with S. Auſten haue ſaied: *Qui nō vult ſedere in conſilio vanitatis, nō euaneſcat typo ſuperbiae, quarens conuenticula iuſtorum totius orbis vnitae ſeparata, quae non poteſt inuenire. Iuſti autem ſunt per vniuerſam ciuitatē, quae abſcondi non poteſt quia ſupra montē conſtituta eſt: montē illum dico Danielis, in quo lapis ille præciſus ſine manibus, creuit & impleuit vniuerſam terrā.* He that will not fitte in the coucell of vanitie, let him not vaniſhe away with the ſhadowe of pride, ſeeking after conuenticles of iuſt men the vnitie of all the world being ſeuered, which he ſhall neuer be able to finde. For the iuſt ar diſperſed thorough out that vniuerſall citie, which can not be hiddē, becauſe it is founded apō a hill, euē that hill that Daniel ſpeaketh of, in the which that ſtone that was cut forth without handes grew, and filled the whole worlde.

Befides this, we ſhould haue iudged our ſelues men altogether faithleſſe, that giuing no more credite to Chriſtes promiſe, we would thincke his church to haue byn by him at any time forſakē, and the whole world inuolued and wrapped in an vniuerſall darckeneſſe. Whereas true faith and good reaſon ought on the contrary part to haue perſuaded vs, that we had our ſelues rather bene ſtarcke blinde not hable to ſee, then that conſpicuouſe citie on the top of the hill ſene of all other men, ſhould be remoued or quite ouerthrowen, and Chriſt falſe in his promiſe.

If we ſhould haue thought and ſaied thus then M. Iuell, as I ſee no cauſe why we ſhould haue omitted ſo much as one worde: let vs nowe I beſeche yow, as yow

THE CONCLUSION.

tendre the common quiet of the church, as yow regarde the health of youre owne soule doe the like. Your owne selues confesse within the terme of yeares by me mencioned, of the beginning and continuance of youre religion: youre Apologie alleaging .40. yeares for all the vniuersall worlde: M. Haddō to *Hieronimus Osorius* standing more stoutely then wisely upon the quiet possessiō of thirty yeares, six excepted, in which the course thereof was interrupted within oure realme of England. So that yow can not say that I haue here imagined a case impossible, but by youre owne selues confessed, and by manie a man aliue if yow would denie it, easy to be proued.

To conclude, if all that hath byn already saied satisfie yow not: let yet *Tertullian* persuaide yow in this point, whose wordes touching this matter written against the heretikes of his time, folow in english after this sorte. Well let it be graunted that all haue erred. Hath the holie ghost yet all this while regarded no church to leade it into the truthe, being sent for that purpose by Christ, being therefore expressly demaunded of his father to be the teacher of all truthe? Let it be so that goddes bailif and Christes vicair haue suffered the churches to vnderstand otherwise then he taught by his apostles: Is it yeat likely that so many and famous churches should erre in one faith? And a littell after he addeth thiese wordes: The truthe belike looked for some *Marcionites* and *Valentiniā*s (the heretikes against whome he wrote) to deliuer it, in the meane season till whose comming, the gospell was not rightly preached, so many thousand thousands baptized amisse, so many worckes of faith euell ministred, so many vertuouse cures and giftes wrongfully wrought,
so many

*Sib. de pra
script. ad-
uersus he-
res.*

so many priesthodes and ministrations naughtely executed, so manie martirdomes to make an ende suffred in vaine.

Thus far Tertullian. To whome it seemed a thing absurd and vnlikely, that the holie ghost should faile the church, in the reuealing and opening to the same of any wholesom and necessary truthe, that gods bailiff and Christes vicair should suffer so many churches to fall in to an erronious and wrong belief, that so many agreing all in one faithe should erre, that no chaunce should at one time or an other haue varied the ordre (had it byn nought) of that doctrine which so many churches taught. This wrote he when Christes church was yet *in herba*, when it had continued little aboue two hundred yeares. What would he haue saied were he now aliue in oure time, to heare that all the churches in the wide worlde, the same where the apostles them selues gouerned, from whence as from a spring all scripture, all true religion next after god, flowed in to the reast of Christendome, should be noted agreing all in one faithe to haue perniciously erred, not one hundred yeares or two, but by the continuall space of fiftene hundred. Or if that confession fell from yow in youre Apologie vnwares (as in a booke set furth with such publike consent first, commendid to the world next, as the common and certeine pledge of youre religiō, and last of all vaunted to be placed openly in the eyes of all the world, and such as no one of youre aduersaries wer able to refell, it is not easi to be presumed:) yeat for the terme of nine hundred yeares at the least. For, for so long continuance the moste parte of yow graunt, that we are able to bring proufes and witnesses of oure religion,

THE CONCLUSION.

religion, and therefore yow chalenge all the writers that haue written within that compasse. Would he not now haue cried out, and haue asked where was become the holie ghost appointed by Christ, demaunded of the father to leade the church in to all truthe? Whether it were likely that so many and notable churches agreeing all in one faithe should erre? would he not thincke we take vp oure newe doctours, yow and youre cōpanions, telling yow that the truthe laie euer bounde and could neuer belosed till frier Luther and his brother *Zwingli* cam and set it at libertie: and that in the meane season the ghospel was neuer preached aright, baptisme euel ministred, with such like functions in the church?

But leauing *Tertullian* and comming nearer to oure owne time, will not thinck yow *Hieronimus Osorius* laughe in his sleeue, whē of thirteene hundred yeares (for so long is it and more sence we Englishe men first receiued the faithe at the handes of pope Eleutherius) M. Haddon his aduersary, after so much turning and tossing, troubling and vexing, of Cicero his maister and chiefe author of his diuinitie: could at the length with much ado, finde but, 24. yeares that our countrie had continued in the doctrine of the gospel? Is he not like thinke yow to serue him again with this tennis ball: *Hoc est tui Gualteri nescio stupidius an improbius ad Hieronimi epist. respōsum?* And will not some other trowe you, cut him shorte of this accounte eleuen yeares, and bid him for, 30. lacking fix, to write 30. lacking 17. Except he will flie to this to iustifie his reaoning, that as soone as the pope was once banished, although Masse, Mattins, and all other seruice cōtinued till the deathe of king Henry: that yeat was all as it

The yeare
of oure
lorde, 1821

M. Haddon's
confession
of the
continuance
of the
Gospel in
England.

as it shoulde be and according to the doctrine of their gospell. How euer it be, fower and twenty or .13. yeares, hath not the Quene our gratiouse lady trow yow, and the whole realme good cause to decree and appoint a perpetuall salary out of the common coffers to such a patron? But because *Oforius*, is well knowen to be man good ynough for M. Haddon, and therefore bothe cā and will if he thincke it needefull to reply apon so fond an answer, defend him selfe: I will leauing to write any more thereof as pertaineing not principally but incidently to my purpose, conclude here this first cause, with my earnest request to yow once again, that yow confidre it diligently and seriously, not lightly or scornefully.

THE second cause that hath weighed much with me, and maie also iustly doe the like with yowe, is the same that S. Austen disputing with the Maniches, affirmed to haue kept him in the lappe of the catholike church, that is the auctoritie of the same church, by which we are taught to giue credite vnto the ghospell. For as he reasoned thus ageinst *Manichæus*: *Quibus ergo obtemperauimus dicentibus &c.* Those therefore whome I beleuid bidding me beleue the ghospell, why shoulde I not giue credite to the same men warning me not to beleue *Manichæus*; so maie yow or I saie to all such factiouse men as labour to bring vs from the obedience of the catholike church of Rome to their parte: The church of Rome the mother and chief of all other, taught vs Englishe men first to beleue the gospell, and other knowledge thereof then which we had from that church, we haue none. Why should we not therefore beleue that church willing vs to giue no credite to Luther, to Zuinglius, to

Contra e-
pist. quam
vocant
fundamen-
tum. cap. 4.

Hh

Caluin

THE CONCLVSION.

Caluin and such like, seing we obeied it cōmatinding vs to beleue the gosPELL? If it deceaue vs nowe in counselling vs not to beleue them: What more assurance haue we that it might not doe the like in deliuering to vs the gosPELL?

The. j.

THIRDLIE youre inconstancie in misliking one daie that which you praised th'other, in chaunging youre opiniōs as maketh best for youre purpose, in vsing now in manie things the reasons of the Catholikes which once ye condemned: When in the olde writers I finde that this was the very manner of the olde heretikes, and confidre on thother side how the Catholikes remaine alwaies settled and staied, without change or innouation, how so euer the course of time turning about alter many things to their disaduauntage: this I say hath moued me not a little, to rest rather with them, then stray with yow, neither yow nor I wot whither.

And because yow shall perceiue that I goe not about by false and sclaunderouse reportes to bring yow in hatred, but haue noted trulie the māner of youre proceeding that you may therather detest the same: Call to youre remembraunce the changing and turning in and out of youre communion booke: how the first was praised for vniformitie to be agreing with Christes institution, and the vsage of the primitiue church, and yet in how shorte a space that being takē awaie, yow broughte in a newe to the first in the principall pointes cleane contrary, to Christes institution and the order neuerthelesse of the primitiue church as agreable iust as was the first. And yeat that, whether it be in all pointes as ye minde to haue it, squared and trimmed, youre self and youre cōpanions
perhappes

perhappes can tell: wise men that knowe the nature of heresie, and haue obserued the practise and ordre of youre procedinges thinke verely no. And whether yow youre self M. Tuell haue at any time by priuate letters to Frauncis Baldwin cast out anie by wordes. to that effect of chaunging some such thinges which yet yow take to be but grenelie handled apon better laisure, you knowe best your selfe, at the least he hath so reported of you.

But because what yow will doe hangeth but apon vncerteine euentes, I shall leauing that as likely whereof yow haue giuen vehement presumptions, put yow in remembraunce, that there was a time when youre nombre was yet but small, that the Catholikes laide to youre charge, that their doctrine was vniuersallie receauid of all mē and in all places: which no doute Christe assisting alwaies according to his promise his church, and not suffering hell gates (which one righte well interpreteth to be ment of heresies) to preuaile ageinst the same, coulde neuer haue bene had their doctrine bene false: and that yowres was such as comming sodenlie no man wist from whence, had onelie founde entreteinemēt at the handes of a fewe miserable men, who either for the lothesomenes of some streight and peinefull profession that theie before had bounde them selues vnto, gredelie desired now to walcke in the wide fieldes and brode waie of that large and lewde libertie which theie sawe to be openlie proclaimed by yow: other elles thorough plaine desperation of thriuing in their present state, looked after some change, which as theie trusted might better the same: so wer theie suer coulde empaire it neuer. At which time ye coulde glorie in youre fewenes, with boasting on

THE CONCLUSION.

the scriptures wronglie vnderstoode, that Christes flocke was but little, that manie were called but fewe chosen, with such like. Now beholde youre inconstancie I praye yow. After that youre heresies haue gottē in a greate parte of Germanie, in England, Fraunce, Scotland and elles where, some more libertie and freer passage, as though all the world were on youre side, you vaunte youre selues of youre nombre, and make in youre Apologie a necessarie argument, that youre doctrine must nedes be true and founde, which notwithstanding so manie enemies, such a nombre of backe friendes as from the beginning it hath had: hath yeat at the length founde such happie successe, as that now it ruffleth in the courtes and palaces of noble men. O you that triūpheas ye doe of this little (which yet o god is by all were thy will otherwise to muche, and yet in dede compared with the rest of the Catholikes, or with that nombre and power that in his time *Arrius* his heresie was of, verie little): what woulde ye thē haue faide, how woulde yow haue taken vp, the Catholikes reasons of generalitie and consent, (which now ye set so little by) if yow might once haue gotten that aduantage by th'ende, which now of youre small scattred cōpany brag and boaste so much? Euen thus did as S. Austen reporteth of them, those pernicious heretikes the Donatistes. Who when at the first theie were but fewe bragged therein, afterward when theie were growē to be manie, triumphed likewise in their nombre. The Arrians also when theie were so now encreased, that theie had gottē the emperour of the worlde, besides a greate nombre of bishoppes and priestes, almost all, to take parte with them: had theie not trowe yow M. Iuell as good cause,
(if happie

(if happie successe ageinst all enemies and gainesaiers be
a cause) to triumphe then as yow haue now. Yea trulie in

all mennes iudgement theie had. But euen as of them *De smod.*
Hilarius the bishop saide: *Antea in obscuro atq; in angulis D. aduersus*
Christus Dei esse secundum naturam filius negabatur &c. *Arrianos.*

In times past our lorde Christe was denied to be the naturall
sonne of god, and was preached hauing no parte of his
fathers substance to haue had his beginning commo with
other creatures of nothing, and thus much onelie in hoc-
ker mocker. But nowe heresie breaking in apon vs by
the helpe and fauour of publike auctoritie, triumpheth of
that like a conquerour which before she whispered in cor-
ners like a mucher: so maie we at this time iustlie saie of
you. And therefore we enuie not youre sorie ioye where-
with yow woulde seme to make your selues merie, but
contrarie wise doe pitie much your case, who seing how
you arte dailie driuen to such miserable shiftes, that yow
ar faine after the manner of suche olde heretikes as haue
heretofore vexed the church to change with the time
yours opinions: haue not yeat the grace to perceiue the
same, and to mislike that doctrine which can not co-
me forward but by such meanes as heresies haue doen.

When it serued youre turne yow defended stoutelie
with toothe and naile, that a woman might not gouerne
a realme lafullie descended vnto her, no nor in ciuile
and politike matters. Within how fewe yeares, yea mo-
nethes after, taught ye (the time so seruing for youre pur-
pose) and yet doe, that a woman maie rule, not a realme
in temporall thinges, but the church in spirituall? I am
not ignorant of your excuse in this behalfe, which is to
couer youre malice with the cloke of a straunger and so

THE CONCLUSION.

to conuey the faulte from youre selues to an other. But the truthe is well knownen to be far otherwise, bothe by him who for that that he was a principall doer therein lurcketh presentlie in Scotland, and also by that other who so euer he wer that made the booke entituled the harborough for faithfull subiectes. Who intending to laie all the burden vpon a straungiers backe, hauing forgotten by misfortune the chiefe rule of his arte, that a lier should be mindefull, euen in the first leafe of his booke declareth him to haue bene an Englishe mā, when in begging as it were a pardon for him, he vseth the thiese wordes: considering the grieve vvhich like a good membre of that bodie vvhich then suffred, he felt. and afterwarde he declareth that that bodie was England and no other.

Yow maie remembre it is not so long sence, when to put men to deathe for religion was a thinge horrible yow saide, and expresselie ageinst the worde of god, and charitie of the ghospell: Nowe the sworde being as yow thincke in your handes, yowe teache in your lessons, yow crie out in youre sermons, and neuer left crieng till yow had brought it to passe that it was decreed by publike auctoritie, that such as in religion beleue not as yow doe, bothe may and ought to suffer deathe therefore. And surelie if the Quene oure moste graciouse ladie would alter the present state of religion, yow would not faile shortly to sing youre olde songe againe, that for religion no man ought to be punished by deathe, and I feare me assaie either with some such seditiouse booke as ageinst Quene Marie ye made, or by some other practice (of which youre parte lacketh no store) to remoue her from all manner of gouernement both spirituall and temporall.

temporall. For if youre libertie in the lorde be such, as against youre princethat pleaseth yow not yow can saie nothing to much (as the author of the harborough saith, he could not that wrote the blast against the gouernement of women, had he kept him selfe in the particular parson of his souereigne lady Quene Mary) who doubteth but that yow would vse it? And for the better proufe hereof, I referre me to that booke of late made by your companions of the succession, whereby euery man that wit hath may easely perceiue, vpon such premisses what conclusion was to be looked for: none other forsoothe then the speedy dispatch of her, whose clemency (being oure gratiouse and souereigne lady) because it coulde be brought by no meanes to serue youre furiose sprite, you thought to worcke by other meanes and to prouide for the maintenaunce of youre kingdome youre selues. But this power arye growen vnto (whereof I maruell also that ye make not youre vauntes) that ye can make kinges and depose them when ye lyst.

This mutabilitie and inconstancie in youre owne doctrine in so shorte a space: in youre communion first, one while decreing that it be ministred in common and leaueued bread, by and by reuoking that and bringing it to vnleauened: at one time commaunding that youre seruice be in all places vsed in the Englishe tongue: not long after chaunging the same in some places in to the latine, and yet that reiected once againe and the Englishe restored and all this within the space of little more the a yeare. This daie youre communion table placed in the middle of the quier, the nexte daie remoued in to the bodie of the church, at the thirde time placed in the chauncel againe after

after the manner of an altar, but yet remouable as there is anie communion to be had; Then youre ministres face one while to be turned towards the Southe, an other while towards the northe, that the wethercocke on the toppe of the steeple hath bene noted not to haue turned so oftē in the space of one quarter of a yeare, as youre ministre hath bene caused benethe in the bottom of the church, in lesse then one monethe: as though yow could not sufficientlie declare howe restles an euell heresie is, excepte yow muste make youre communion table to ronne aboute the church, the ministre first after it and then rounde aboute it, to expresse the same. This inconstancie I saie and tottring in and oute, first aboute the ordre of youre communion, and then in other thinges before noted, causeth diuerse men and emongest the nombre my selfe, to suspecte youre doctrine of newnesse, because naturallie we see this hurle burlie, and shifting in and putting oute, to chaunce in thinges at their first beginning, and contrarie wise neuer in those that haue bene of long and settled continuance.

If such a communion as yow now haue deuised, had euer bene before, yow shoulde haue founde presidētes, and formes thereof that shoulde haue directed yow so certeinelie, that yow neuer could haue fallen in to this inconuenience of making and marring, building and pulling downe. But yow had no such forme, and therefore I maruell not if it happened vnto yow as it hath.

The 4.

THE fowerth cause or consideration that hath moued me hath bene this, that besides youre owne misliking with youre owne doinges, I finde (which is a suer marcke wherebie to knowe the false and malignant church) that yow

that yowarre at dissension emongest youre selues one with an other: which hath not neither begonne of late, but (euen as the poet fained of *Cadmus* men) sprange vppe together with that vnhappie seede of your deuellishe doctrine.

What shoulde I heare trouble youre eares with the vnpleasant remembrance of that implacable dissension (for which euen at this daie their offspring are one with an other at deadlie foode) of youre first parentes Luther and Zuinglius, or of youre elder brothers Calvin and *Oecolampadius*? What shoulde I remembre youre owne good agreement at home, which youre last assemblie in youre conuocation hath made to all the realme so manifest and well known? And yet is this dissension of yours not in owtewarde ceremonies or triffling matters, as yowe woulde haue men to beleue, or in the diuersitie of apparell as wherewith for lacke of other stuffe, to the greate defacing of youre parte, yowe are constrained to charge vs: but in the highest misteries and greatest pointes of oure religion. For howe manie opinions are there emongest yow cōcerning the iustificatiō of a Christian man? howe manie of the valew of good worckes? howe manie aboute baptesme? howe agree yow with youre late head that calleth god the author of their damnation that are damned, excepte yowe call him so toe? how can yow be saide to agree, who call that laufull, which the chiefe of youre cōpanie calleth blasphemie? howe agree yow with youre selues in that highe misterie of the sacrament of Christes bodie and blood, of whome some of yow, and the better some to if learning and honestie maie take anie place, defende with Luther Christes reall

Caluin.

lib. 3. In

stit. cap. 23

Caluin. in

1. Osee. &

7. Amos.

THE CONCLVSION.

presence in the sacrament, other some with Zuinglius denie the same.

My leifor serueth me not M. Iuell, or if it did my purpose is not here (which a iust volume woulde scarce receiue) to heape together all the contrarie opinions, whiche sence the first houre that youre father Luther opened the wide doores of his wicked scholes, either he in his life time, or his scholers sence his deathe, haue either taughte contrarie to them selues or one to an other. It shalbe ynough for me friendelie to warne yowe, to take good heede thereof in time, and for the surplus to aduertise yow to resorte to the worckes of *Hofius*, of *Lindanus* in his tables, *Fredericus Staphylus*, *Georgius VVicelinus*, bothe some times enfecte with youre heresies, *Martinus Cromerus*, and diuerse other: where if yowe list yow maie more at large see, this dissension liuelie and at the eye deciphred. Although I feare me yowe be not ignorant thereof youre owne selfe, which in youre Apologie of the church of England (for of the penning thereof at the leaste yowe beare the name) to discredite and vtterlie deface that infallible marcke of Christes flocke, which your owne conscience of all likelihode tolde yow apperteigned not to yowe, vnitie I meane, reported thereof that the diuels lacke not that. But long shall it be M. Iuell before ye shall make anie wise man to forsake the vnitie of Christes church, to come to the confusion of youre seditiouse synagoge, I trust, upon the warrant of such wise reasons as this is. Thinke yow because youre pleasure is to call by the name of vnitie, the diuels wicked agreeing in vexing and molesting of mankinde, that therefore theie that confidre howe the apostles began their doctrine

Apologie.

The late
Apology
reasoneth
against v-
nitie.

doctrine therewithall, how theie continued with the same, (for of them is it written that theie had *cor vnum*, & *animam vnā*, one harte and one minde) how S. Paule commended it to the Ephesians, how god is called the god of peace, and not of dissension, how Christ finallie gaue it as a badge to his disciples to be knowen by: and neuer yet in anie age woulde suffer, that the adulterer shoulde be hable with all that he coulde doe, to pull from the finge of his deare spouse that pretiouse ring of vni-
 tie: thinke yowe I saie, that against thiese weightie considerations, by youre maliciouse cauilling theie wilbe anie thing at all moued? Trulie I nothing doubt but by such dispitfull reasons, all good men will in their faith be the more confirmed and staide. And thus much touching the fowerth cause.

Cap. 4.
 1. Cor. 14.
 Ioan. 13.

THE. 5. cause that maie persuaide yow to mislike your religion, maie be the rechlesse companie of your adherentes and confederates. Which is such, that beginne at the one ende of the realme, and passe thorough all the shieres, all the citees, all the townes, and all the villages betwene that and the other, and generallie as euerie man is to all mischief moste prone and enclined: so shall yow perceiue it to be true, that he embraceth youre religion sonest. And contrarie wise as he is the moste simple, the moste quiet, the fardest from all euell conditions, so is he in disposition from the same moste abhorring. If he neuer come to the church to praie, if he fast neuer, if he be a comon Ruffian that sweareth, that stealeth, that blasphemeth, that picketh quarrelles with his neighbours, that breaketh all good ordre: he is as I saide before, generallie youres. For otherwise I knowe, that bothe some

The. 5.

THE CONCLUSION.

honest natures there ar thorough simplicitie (the more is the pitie) by yow abused, and other some also emongest vs, who (although thorough the goodnesse of god theie be staide frō erring in their faith) erre yet notwithstanding in their manners moste perniciously. And therefore I saie generallie and for the moste parte. So that I thinke I maie be bolde to saie, for one founde oute on either parte such as I haue described, if ye made the progresse that I tell yow of, yow shoulde finde fortie on thother: and if it woulde please yowe by the waie to visite the gallows, the gibbettes and other places appointed for the execution of iustice, a farre greater nombre toe.

*Mat. 13.
C. 14.*

O mercifull lorde is there anie man so ignorant of thy righteouse iudgements, and infinite mercies, that he will rather thinke that thou hast more regarde in the reuealing of thy holic spirite of truthe, to such hell houndes and wicked men, who neuer fast, who neuer praie for the obtaining thereof (as did thy apostles before theie receiued it) then to a nombre of quiet, modest, and harmelesse men: who by praier, by fasting by almoise deedes, by worckes of mercie, by all vertuouse meanes labour to obtaine the same.

But here I wote well some one of yow will saie, that Christ of a persecutor of his flocke made Paule a diligēt sheppherd, that Marie Magdalen a greate sinner, became of vertue an earnest folower, and that such changes daillie you haue in such as come to youre religiō. Trulie if it were so then saide yowe some what, but experience hath well taught vs the contrarie. For of manie that before theie came to yow had some honestie left, or were but meanelie euell: as we haue perceiued diuerse that streight
waies

waies became vn honest, and spreading their sailes abroade haue launched into the deepe goulf of all mischiefe: so haue we harde of verie fewe that being before euell, youre doctrine hath at any time perswaded to be good. For proufe whereof, and that it maie the better appeare that this is not onely true in oure countrie of England, but a mischiefe that rageth vniuersally, where so euer your false gospell is preached, not growen of late as though time which corrupteth euē the best things had wrought any chaunge therein, but sprong vp with the same at the very beginning: I shall here laye before youre eyes the testimonie of him, who because he liued emongest the first fautors of this youre countrefeiter religiō could not be ignorāt of their manners, because he was vehemently suspected, and in some things also vttered him selfe to fauour youre doctrine, can not be by yow chalenged as not indifferent, *Erasmus Roterodamus*. His wordes extant to be sene touching this matter are these. *Circumspice mihi populum istum euangelicum, & observa num minus illic indulgetur luxui, libidini, & pecunie, quā faciunt hi quos detestamini? Profer mihi quem istud euangelium ex comessatore sobrium, ex feroci mansuetum, ex rapaci liberalem, ex maledico benedicum, ex impudico reddiderit verecundum. Ego tibi multos ostendam qui facti sunt seipsis deteriores.* That is to saye: Loke apon this euangelicall people, and marke whether there be emongest them lesse riotte, lesse sensualitie, lesse couetousnes, then is emongest them whome yow detest so much. Showe me whome this gospell hath made of a rauenouse glooton a sobre absteiner, of cruell gentle, of couetouse liberall, of a sclaunderer a good reporter, of an vnchaste sinner a vertuouse liuer. I will showe the

The testi-
monie of
Erasmus
concerning
the newe
ghospellers.
In Epist.
in Pseudo-
euangelic.

THE CONCLUSION.

many that haue bene made worse then them selues. And a little after. *Nunquam eorum ecclesias ingressus sum, sed aliquando vidi redeuntes à concione, veluti malo spiritu afflatos, vultibus omnium iracundiam ac ferociam miram præ se ferentibus. Sic opinor, discedunt milites à concione ducis ad prælium exhortati. Quis vnquam vidit in eorum concionibus quenquam fundentem lacrimas, tundentem pectus, aut ingemiscentem?* I neuer was (that is to saye) in any of their churches but some times I haue sene them cōming from the sermons as possessed of some euell spirite, the countenaunces of them all declaring a certeine angre and cruelty. So I wene vse the souldiours to departe from the oration of their capitaine, when they haue bene exhorted to the battell. who euer sawe in any of their sermons any of them weeping, knocking his breaste or yet sighing? Thus much hath *Erasmus* touching youre newe gospell.

Minstrel-
les and
players
chief. mi-
nistres in
publishig
the newe
ghospell.

I passe ouer here in silence the infamouse companie of common minstrelles and entrelude plaiers, who be all brothers of youre fraternitie, membres of youre corporation, and in so good credite emongest yow, that they haue their charge of dispensing the worde as well as yow. So farre furth, that in youre filthy and dirty donghill of stincking martyrs, yow call players one of the engines set vp by god ageinst the triple crowne of the pope to bring him downe.

Fol. 750.

*l. quod ait
praetor*

ait praetor

ff. De his

qui not in-

jan.

Concil.

Carthag. 7.

Cap. 1.

Let the ciuile lawes note such marchantes with infamie: Yeat emongest yow they maie goe for honest men. Let the canons forbidde them to accuse euen them that be faultie: Yeat youre churche admitteth them to blaspheme Christes sacramentes, to sclaundre and speake euell of his ministres. I meane not here bishoppes onely
and priestes

and priestes, but princes also and other magistrates, to whome vnder god the charge of the common wealthe hath bene committed. Finally let S. Cyprian saie as long as he list, that it is neither agreeable to the maiestie of god, nor discipline of his gospell, that such be admitted to the holye communion, whereby the honour of the church should by their filthy and infamouse cōtagion be defiled: yea is not youre communion so pure, but that that honest kinde of men maye beare yow company and sitte with yow euen at one messe, nor youre church so honorable, or doctrine so perfecte, that yow nede to feare the blemishing thereof in to whose handes or mouthes so euer it shall happen to come. But all this I saie I passe ouer, and shall goe forward in prosecuting of other causes that make me to abhorre youre doctrine.

*Lib. 1. e-
piſt. 10. ad
Eucratium.*

THE nexte cause hath bene upon the consideration of the parson of him that yow boaste to haue bene the author and founder of youre religion. Was not he a lewde lecherouse frier? an apostata? Married he not (if by so honest a name I maie call so filthie a deede) a nonne, an acte besides the commaundementes of the scriptures so vnderstanden by the church, by the ciuile lawes also by Iouinian the emperour twelue hundred yeares agoe lacking three, vnder the paine of deathe moste seuerelie forbidden? Was he not one that passed all other in pride? Deserued he not trowe yow for these qualitees that fauor and good grace at his fathers handes, of the obtaining whereof in diuerse passages of his worckes he reioiseth so much: as of the conference that he saith he had with his saide father the diuell, when by force of his reasons he was constrained to write againste the Masse? of the familiaritie

The. 6.

The first
author
of the ne-
uwe ghos-
pell.

*L. Si quis
non dicam
C. de epis-
cop. & cle-
ric.*

*Libr. de
Missa an-
gulari.*

Luther
persuaded
by the di-
uell to ha-
ue the Masse.

THE CONCLUSION.

the familiaritie that he showed him when it pleased him to kepe him so manie yeares companie, as betwene them manie bussels of salt were eaten? The which time we maie not thinke neither to hane bene idellie spēt betwene them, but as first in the Masse, that so afterwarde he instructed him sufficientlie in the rest. Emongest which instructions was it not trowe yow a lesson meete for such a scholemaster: *Si uxor nolit aut non possit, ancilla uenito*. If the wife will not yealde to her husbände the due debte of mariage or be not able, let the maiden come? And againe for the husband on the other side, that if he be in that case that he can not redre to his wife the same: that she shall first aske leaue of him to repaire to his brother or some other of his bloude for such carnall companie, and that finally if she can not obtaine it, she shall get her a waie and marie *clam*? Is not this trowe yow proufe good ynough that youre doctrine commeth from the diuell, while youre selues graunte to haue receiued it frō Luther, and he bothe by wordes and deedes that he had it from him?

Boaste now of him as long as yow list, call him the man of god, claime him for youre patrone and founder: terme him *prestantissimus uir, et ad illustrandum orbem terrarum a deo datus*. the moste excellent man, and sent euen from god to lighten the darckenesse of the worlde, as in youre Apologie you doe. For as we enuie not youre fortune: so persuaide we oure selues, that had all the worlde till his comming bene as yow woulde beare vs in hande it was, ouerwhelmed with errours, god woulde yeat haue chosen an other manner of piece to bring it in frame againe, then he either in his life or doctrine showed him self to

In a sermon of matrimonie printed at vvi-temberge first Anno. 1522. after vvard Anno. 1553. Tom. 6. German fol. 177.

self to be: and that he which shoulde haue done such an entreprife, ought to haue conferred with the holie spirite of god, not with the cursed and wicked spirite of Sathan.

THE roote of this youre doctrine, was it not auarice mixed with enuious hatred? whilest Luther the author thereof, partlie for that the office of publishing certeine indulgences graunted by *Leo* then pope, was taken from the order of the Augustine friers of the which he was one, and committed to the friers preachers of the ordre of S. Dominicke (wherewithheall no small gain went also awaie together from them) partelie of enuie, that theie of that religion shoulde be thought meter for the execution thereof then he or his? And of such rootes shall we loke for good fruite? Cast youre eye upon other countries where youre religion is now embraced. Considre diligently by what meanes it founde first there entreteinement, in some upon desier of reuengement, in other by couetousnes, by lechery and such like vices, and in none by charitie: and youre selfe I trust will saye with me, that I had good reason to be moued by this consideration.

AN other cause why I haue abhorred youre doctrine and yeat doe, is, for that I finde by the auncient histories, and allowed recordes of the fathers writings, that in many pointes of the same, and in youre manners beside, yow agree with the olde heretikes that haue heretofore troubled the church of god, with the Iues, with the Ethnikes and paganes, with tyrantes and infidelles, with Antichrist, yea with Sathan him selfe. If yow demaunde of euery one of these seuerall examples, beholde here.

Kk

they fol-

THE CONCLUSION

they follow.

Simon Magus.

Irineus.

lib. 1. cap.

20.

That go-

od worc-

kes be

not meri-

torious,

an heresy

of Simon

Magus.

To beginne first with *Simon* (whome for his knowledge in Magike the histories haue called *Magus*) for as much as of all heretikes he maye be rightly called the father, as he that liuing in S. Peters time, first mainteined that we reade of, any heresie against the truthe: haue yow not borrowed this wholesome doctrine of youres, that such good worckes as god giueth vs the grace to doe, merite for vs nothing towards oure saluation?

Novatus.

a Histor.

trip. lib. 8

cap. 9.

b Nicephor

lib. 6. cap.

30.

The pope

renouced.

Novatus whose heresies raged in the church in S. Cyprian his is time, *Cornelius* being the pope aboute the yeare of oure lorde. 249. withdrewe him selfe from the obedience of the See of Rome: he exacted a solemne othe of those that receiued the blessed sacrament of the altar at his handes, that they shoulde vtterly renounce the obedience of the pope which was at that time *Cornelius*, as I saide before. Doe not yow the like?

c Hieron.

in proem.

dialog. ad-

uers. Pelag.

August. de

heresib.

cap. 45.

Freevill.

Fasting.

dayes.

d Epist.

86. ad Ca-

sulanum

presbit.

Manicheus in the yeare of oure lorde. 271. The Manichees denied that man hath any freewill. They refused to fast on such dayes as the church had appointed and prescribed, and therefore they fasted not the wednesdaies and fridaies as all Christian men beside did, but the sondaies as witnesseth S. Austen.

Aerius. almoste. 1300. yeares ago.

Aerius did not onely refuse to obserue the prescript and appointed fasting dayes, alleaging for him self that so he should be vnder the iudaicall yoke of bondage (a reason also of youres M. Iuell and youre copanions whe ye claime the libertie of youre newe gospel) but he was an enemy also

mie also to sacrifice and prayers for the deade, and defended that they were vnlaifull.

*e Epiph.
lib. 3. ba-
ref. 75.*

Iouinianus in the yeare. 388.

Sacrifice
and prai-
ers for the
deade.

If yow agree not iustly with the Manichees and the Aërians, it is because you haue ouerrunne them. For yow denie not simply with *Aërius* the offering vp to god of sacrifice for the deade, but yow (which they were not so impudent to doe) condemne all manner of sacrifice bothe for the quicke and the deade. Yow are not contented barely to denie the solemne fasting on certeine pre-script and appointed dayes, but going farder condemne with *Iouinian* the heretike, all manner of fasting and abstinence from meates vtterly. Aërius and Manicheus although they woulde be bound to no certeine time, fasted yeat at some time: onely yow will fast at no time, so religiously doe yow kepe, and so fast doe yow holde the fast learned of *Iouinian* youre auncestor.

*f August.
de harefib.
cap. 82.*
Abstinēce
frō mea-
tes.

He taught that all sinnes were equal: yow put no difference berwene veniall and mortall.

No diffe-
rence of
sinnes.

The virginitie of noonnes, and continencie of men choosling to liue single, he counted no better nor more meritorious, then the chaste mariages of other men. For so reporteth *S. Austen* of him by thiese wordes. *Virginitatem etiam sanctimonialium, & continentiam sexus virilis in sanctis eligentibus cælibem vitam, coniugiorum castorum atque fidelium meritis adequabat.* The vowes of chastitie he animated and encouraged those that had made them to breake them. His wicked persuasions were, to the men, by asking them whether they thought them selues to be better then *Abraham* and other the holye fathers that were married: to the womē, whether they durst compare

Virginitie
and ma-
riage.

*August.
lib. 1. Re-
tract. cap.
22.*
*De peccat.
merit. lib. 3:
cap. 7.*

THE CONCLUSION.

them selues with *Sara*, with *Susanna* and such holye women, that were also married and had husbandes. Whether yow agree in this pointe with Iouinian, let the hearers of youre sermones and readers of youre bookes iudge. Or if yow will not put the matter to iudgement but youre selues confesse as the truthe is, that yow receiued this doctrine from Iouinian: if yow will nedes stande in defence thereof that it is bothe sounde and good: then expostulate with S. Austen, why he called Iouinian the first author thereof a monstre, why he termed the doctrine it selfe heresie, when nombring it emongest other heresies he wrote thereof in this manner: *Cirò tamen*
Heref. 82. ista heresis oppressa & extincta est, nec usque ad deceptionem aliquorum sacerdotum potuit peruenire. This heresie notwithstanding was quickly repressed and sone extinguished, noreuer coulde it come to be able to deceaue any priestes.

Heare yow not here S. Austen, calling this doctrine of youre heresie? Heare yow him not as it were reioysing of the sodeine decaye thereof, and that although the author deceiued therewith some feely simple women, he was not yeat able to entrappe any prieste? Oh had he liued in oure time when Martin Bucer taughte the same doctrine that Iouinian did: if he had sene Peter Martir not a prieste onely but a moncke also, so farre deceiued that he shoulde be yoked in countrefeite mariage to a nonne: What thincke yow he woulde haue saied? What mettall woulde (maye we iudge) M Haddo his paire of golden olde men haue bene tried oute to, be if they had bene touched by S. Austens touchestone? Thus much of Iouinian.

Vigilanti

Vigilantius in the year, 198.

Vigilantius the heretike against whome S. Hierome ^{Hieron.} wrote, murmured against the tapers and lightes that burned in the church, he spake against the worshipping of ^{contra} *Vigilantiū* ^{ad Euse-} *saintes*, and dispised the holy reliques of martirs. Lo M. Iuell an other of youre fathers. ^{rium.}

Eutiches in the year, 452.

Leo the pope the first of that name, complaining by ^{Epist. 75.} his lettres to *Martianus* the emperour, of such outrages as were committed in *Alexandria* by the furie of *Eutiches* and his companions, who denied that oure Sauour had anie more then the diuine nature: emōgest other wordes hath also these; *Intercepta est sacrificij oblatio, deficit Christi- main sanctificatio.* the oblation of the sacrifice is by their meanes kepte from the people, the halowing of the crisme faileth. Who kepeth from vs in oure countrie the dai- lie sacrifice? Who letteth the sanctifieng of that crisme, the lacke whereof in the baptising of *Novatus* that he- retike, *Cornelius* a bilhop of Rome and a holy martir, wri- ting to *Fabianus* the bilhop of Antioche, iudged to haue bene the cause as *Eusebius* reporteth, why he neuer recei- ^{Lib. 6.} ^{cap. 33.} ued the holie ghost? who but yow treading the steppes of *Eutiches* and his folowers going before yow?

I might here alleage diuerse other heretikes from whome yow haue borowed a greate parte of the rest of youre wicked and perniciousse opinions, were it not that I hope, that this which allreadie hath bene brought, shalbe sufficient to make you either to mislike the other, or to giue yow at the leaste iust occasion to seke there- fore youre selfe: and also for this, that in the prosecuting of youre agreement with them in their manners, manie

THE CONCLUSION

other of their opinions are like in that discourse to come to light also.

Of the Protestantes agreement with the olde heretikes, with the infidelles, with Antichrist, with Satan him self.

Paulus Samosatenus The yeare. 273.

*Lib. 7. cap.
26.*

Eusebius writeth in his ecclesiasticall historie, that *Paulus Samosatenus* (whose heresie was that Christ the sonne of god neuer came from heauen) trained vp after that sorte his hearers, that at his lessons and sermones they shoulde both the men and womē giue greate showtes, in token of that liking and pleasure that they tooke in their maisters doctrine. *Si quis verò auditorum honestius & verecundius agens a clamore nimio temperasset, velut iniuriam faciens patiebatur iniuriam* : If any of his hearers (saith *Eusebius*) behauing him selfe honestlie and shamefastly had abstained from outeragiouse crieng: he, as though he had done an iniurie, receiued one. Doe not yow and youre fellowes followe in this point *Paulus* the heretike? Is he not noted by yow for a papist, and in daunger of a shrowde turne that being present at youre sermones answereth not *Amen*, to youre blasphemies vttered against the moste holy sacramentes, to youre execrations against the catholikes, to youre franticke bragges what you will doe, how many mennes liues it shall cost before youre religion be altered? Loke yow not so indecently for this (as *Eusebius* saide that *Paulus* did) that some of yow haue benenoted ypon youre audience defaulte in nissing to answer at their cue, to haue twise repeated the same thing, to haue paused and made a staie, whereby they haue giuen to all men to vnderstande, how miserably they depende upon the blast of the peoples mouthes?

Donatista

Donatista.

The Donatistes a pernicioſe ſecte of heretikes, committed (as *Optatus* that learned biſhop writeth of them) ſacrilege in ouerthrowing the holie altars of god, on which being (ſaith he) the ſeate of Chriſtes bodie and bloude his membres were wont to be ſuſtained. They gaue the bleſſed ſacramēt to dogges: the criſmatory with the ſacred criſme they violently threwe on the ground: being called to the councell of the catholikes, there to anſwere to their doctrine, they refuſed to come and kept them ſelues awaie. When they appeared one time at the councell, to make their cauſe ſeme the better and to glorie in the multitude of their biſhoppes, emongſt diuerſe that were abſent they craftilie packed in to the nombre the name of one that was deade before, affirming not withſtanding that he liued and beleued as they did. Of thoſe that were prieſtes, of ſome they plucked oute the eyes: of one biſhoppe they cut of the tongue and hande, and many they murdered.

Beholde I beſeeche yow good Readers in this one ſecte of heretikes the Donatiſtes, how manie pointes there are wherein oure Caluiſtiſtes and they agree. The altars (the building vp whereof in oure countrie of England Chriſtoſtome viſed as a demonſtration to proue that we had receiued the ſtrength of goddes worde) they ouerthrowe as they did: and as *Optatus* ſaide by the Donatiſtes doing the like, they followe therein the Iues. For as they laide handes on Chriſt being vpon the croſſe: ſo doe theſe vpon him on the altar. If they haue not giuen the bleſſed ſacrament to dogges, yeat haue they troden it vnder their wicked and worſe then dogges ſecte. The holie

Lib. 6.
contra Do-
natist.

Altars
ouerthro-
wen.

b Optatus.
Lib. 2. con-
tra Dona-
tiſt.

i Auguſt.
lib. 3. cap.
45. contra
Crefcon.

Gramat.
k Auguſt.
Epiſt. 152

l Auguſt.
Bonifacio
comiti epiſt
50.

m In de-
monſtras.
aduerſ.
Gentil.
quod Chriſt
ſit deus.

criſme

THE CONCLUSION.

crisme, that sacred ointment wherewith at their entering in to this worlde, and at their departure from hence, all true Christian men from the apostles time hether to, haue vsed continually to be signed and anointed: how vilanouslie they haue handled, it is to all men better knownen then that it nederth to be by me here reherfed. The Councelles, the laufull remedy left by almighty god in his churchie to repressse heresies, it is a worlde to see how bothe the heretikes of these daies, and those of times past, haue all waies sought meanes and yeat doe to auoide. Thus feined *Macedonius* the heretike him self to be sicke, when he was cited to appeare at a counsell appointed to be holden at a place called *Seleucia* towne of *Isauria*. Thus lurked *Dioscorus* from the counsell of *Calcedon* and would by no meanes appeare. Thus did the Donatistes being called to *Carthage*: Thus doe the protestantes being somoned to *Trent*.

Macedonius
Histor. tri-
part. lib. 5.
cap. 34.

Epist. 152

The Donatistes to encrease their nombre, and to make it seme the greater, feined that diuerse bishoppes who wer absent, and one emōgest the rest that was deade, did take parte with them against the catholikes. Impudent liers were they good readers in so saieng, and for no lesse did *S. Austen* note them. But how much more impudent are oure newe gospellers, who feine not this of men absent, but of them that were presente, not of the deade, but of them that be liuing, nor of them that being present and asked their opinions and sentences answered either feintly or nothing at all, whereby some manner of consent might seme to be gathered: but of them who standing moste stoutely in defence of the truthe, chose rather to leese gooddes, liuing, libertie, life and all, then by giuing

by giuing their consent to the contrary, to betraie the pore flocke cōmitted to their charge? Was there no other waie M. Iuell to banishe the auctoritie of the pope out of the realme, but to abuse the Quenes highnesse with this feined supplicatiō: Moste hūbly beseeche youre moste excellent maiestie youre faithfull and obedient subiectes the lordes spirituall and tēporall &c. Was this the onely meane to persuaue the people that youre doinges were laufull, to beare thē in hāde that the bishoppes who with all their power with stoode it, wer they that chieffely laboured to haue the popes auctoritie abolished? Well *Diabolus est mendax & pater* Ioan. 8. *sim.* The diuell is a lier and so was his father before him, and therefore as I maruell not at youre agrement in this point with the Donatistes: so I will dwell no longer in the conferring of yow in this point together.

The crueltie vsed by the Donatistes towardes the catholikes in cutting of handes, in plucking oute of eyes and tongues, was greate it can not be denied: but compare it with that rage of the Caluinistes practised of late yeares apon the pooer catholikes in Fraunce, and yow will saie that it was curtoise dealing. For what? Contented they them selues trowe yow with the onely cutting of their handes, with the spoiling them of their eyes and tongues? This they did I wote well, but alas their furie rested not here. For they besides this, tieng halters about the neckes of such innocent priestes as goddes providence suffred to fall in to their handes, first drew them dispituously after their horses, thē picked oute their eyes, cut of their eares, noses, or priuy partes: ware their eares in their hattes (to glorie the rather in their malice) in steede of brooches, and finally either hanged vp the misera-

*Anno. 1.
Regina E.
lizabethe.*

*The cru-
elty of the
Caluini-
stes in
Fraunce.*

THE CONCLVSION

castes striuing for life and deathe, or with the stroke of a pistolet dispatched them oute of the waie at once. Of some they hackled and mangled the faces: of other some to proue their force and strength they cleft the heades in two at one stroke.

*Theodorit.
lib. 3.
cap. 6.*

Horrible
crueltie.

What shoulde I here remembre that horrible acte committed by them vpon an olde religiousc man at Mans, more barbarousc and inhumaine, then that the histories and monumentes of the time past can shewe vs of all the cruell tirauntes, of all the barbarousc nations and sauage natures that haue gone before, any one, no not of Iulian the apostata, who as it is written of him of such women as had vowed perpetuall virginitie caused the bellies first to be opened, then after to be stuffed with barlie, and last of all the innocent virgines to be throwen to the hogges of them to be deuoured: not of him I saye or any other so much as one example of crueltie, that maye be able to matche this. For who woulde euer thincke in men endowed with reason, and those especially whose mouthes and tongues founde so commonly the Gospell the Gospell, such inhumanitie shoulde haue bene founde, as first to cut of the priuy partes of their Christiā brother, then to frie them, after to cause him by violence to swallowe them downe, and last of all to rippe the stomacke of him being yeat a liue, to see what was become thereof?

Maruell not now good readers if at S. *Macarius* they buried the catholikes quicke, if they cut the very infantes in two, if they ripped the bellies of priestes and drewe oute by little and little their entrailles, winding the same either about some sticke or tree. Maruell not if at a vilage called

called Patte fixe or seven leagues distant from Orleance, they spared not so much as the innocent age of infancy: but whereas two little children had by chaunce gotten oute of the belfrie whither the residue to the nombre of twenty or five and twenty were for their sauegarde fled: these cruell murderers not gossellers but manquellers, meting with them in their flight brought them backe againe, and threwe them in to the fier there to perishe with the reste.

If I shoulde here particularly reherse all the cruell and horrible actes done by the Calvinistes in Fraunce, a whole booke truly shoulde I make thereof. This which already hath bene brought maye suffice for the comparing of them, I will not saie with the Donatistes onely, but with the most cruell and barbarouse tirauntes that euer liued. Of the rest who so is desierouse to haue more perfect knowledge, him remitte I to the booke entituled *Du Saccagement des Eglises* printed at Paris, and written by *Claudius de Sainctes*: oute of the which I haue take what so euer hath here bene alleaged touching this cruell dealing of theirs.

Arriani.

The nexte comparison is of oure gossellers with the
† *Arrians*. Whose vilanie and hatred towards the blessed sacrament of the altar was such, that they trode it vnder their wicked feete. The churches in *Africa* they ouerthrewe and made of them stables for their horses. Of the vestimentes and altar clothes they made shurtes and breeches. They burned the bookes, they spoiled the churches of their ornamentes, as in an epistle written by the bishoppes of *Egypte* to *Marcus* the pope it appeareth

Victor
De perse-
cut. Van-
dalic. lib. 1.
cap. 3.

o L. i. c. de
off. pra-
fect. pra-
tor.

p Victor
lib. 3.

THE CONCLVSION

more at large. Finally as *Gregorius Nazianzenus* writeth, *mysteria verterunt in comedias*. The misteries of oure religion they turned in to plaies and comedies.

*Orat. ad
Heron. Phi
losophum.*

What one thing is there of all these, that yow and your companions haue omitted to doe M. Iuell? where in agree yow not with them? Can yow saye that yow haue not abused the sacrament by treading it vnder youre feete? That yow haue not ouerthrowen churches and turned them to worse vses, then to stables? that yow haue not made breeches, shurtes, yea cotes for plaiers and dizzardes, of the holie vestimentes and altar clothes? that yow haue not burned the churche bookes and other ornamentes, and moſte shamefully spoiled the temple of god? haue yow not to conclude, which I tremble as often as I remembre, turned the misteries of oure faiche, the sacramentes of the churche, the pledges of oure redemption, into comedies and playes? I woulde to god yow neuer had. But as it is more manifest that yow haue so done then that it can be denied: so seme yow to giue little token of repentaunce thereof, when yow brag of youre infamouse companie of plaiers, that they are one of the three engines set vp of god, to plucke downe the popes triple crowne: as much to saye although yow plainly expresse it not, as to ouerthrowe all true religion.

Iulianus Apostata. the yeare. 365.

*q Theodo-
ritus. lib. 3
Cap. 6*

Iulianus the emperour, who of a good and vertuouse catholike prince became sodenly a cruell wicked and tyrannouse persecutor of Christ in his membres: beganne the foundation of this goodly newe religion of his, with the robbing of churches and spoiling the cleargie of their

their priuileages. He banished afterwarde the priestes and faithfull, he ouerthrewe the aultars and caused the sacrifice to cease, as in a sermon that Chrysostome made of the two martirs *Iuuent.* and *Maximus*, who being both souldiours and men of armes, woulde he saith sacrifice and offer vp them selues to god, seing the sacrifice of the church ceased, it maye moste manifestlie appeare. He reprobued the Christians as witnesseth *Cirillus*, and called them wretched men for doing reuerence (as then was the guise of Christian men) to the crosse of Christe, for making the signe thereof in their foreheades, for painting of it on the doores of their houses: he reprobued them for worshipping the reliques of martirs, for visiting their tombes, for praieng to them at their graues and sepulchres, calling them deade men. He ouerthrewe the image and picture of Christe: The arcke or shrine wherein were religiously kepte the bones of S. Iohn Baptist he brake open, burnt them and dispersed abroad the ashes.

lib. 6. cō.

tra Iulian.

The cros-

se.

Lib. 1. o.

cōtra Iulian.

Sozomen

lib. 5. cap.

12.

Theodo-

r. lib. 3.

Cap. 6.

Now to make the comparison: Whether yow condemne as *Iulianus* did the crosse of Christe, whether with him yow call them wretched men that reuerence it, that make the signe thereof on their foreheades, that paint it on their doores, kepe it in their houses: let youre burning and breaking of so many thousandes, youre banishing them oute of the churches, youre troubling and vexing of such honest men as being desirouse to haue with them some liuely remembraunce of Christes death and passion to stir vp their colde deuotion, to moue their dull and heavy affectiōs, kepe them for that purpose: youre iudgementes agreing all on him whome entring

THE CONCLVSION

*Homil.
De peccatis
coste.*

*Michael
Fabritius
contra
Bezan.*

in to a church falling vpon his knees, yow beholde marking his foreheade with this signe (which was notwithstanding once as witnesseth Chrysostome the manner of kinges at their entrance in to the church) to be most assuredly an enemy to Christes gospel: Finally let that horrible acte done in the late troubles in France by your companions, who in the contumelie of the same coming in to a church where was the image of Christ crucified, strangled first two priestes and then hanged them vpon either side of it, be a most ample and sufficient testimonie thereof. As for the rest, denie that yow agree with him if yow can. So little shall that displease me, that yow shall I protest make me very glad to heare thereof, giue me good cause to hope and occasion to praie, that at the length yow will and also maie, falling away from all other heretikes and all their diuillish heresies, drawe home to the lappe of youre mother that suer sanctuarie, from whence to your owne harme and her greate griefe, yow haue so farre strayed.

Ethnikes. Iues.

*lib. 5.
cap. 21.*

*lib. de
pass. imag.
Christi.*

The Ethnikes and heathen men brake the image of Christe as *Sozomenus* writeth. The Iues as *Arbanasius* reporteth, crucified it on a certaine time euen as their fathers did Christe himselfe. They asked of him in whose house the image was founde, how being a Iewe he durst kepe the image of Christe. They accused him to their highe prieste therefore. I maruell not here that the Paganes and Iewes did this, but I maruell and neuer can be satisfied with marueiling, how they that professe the name and faith of Christ dare doe it. How the Iewes argument made to their fellow: Thou art a Iewe by

name

name and faithe, therefore thow doest euell to reteine with the the image of Christ, holdeth: how the conclusion is inferred, I see well. But on the other side, how this argument framed in Luthers schole: thow arte a Christiā, thow doest therefore nought to kepe with the the image of Christ, how this reason I saie concludeth I confesse in good faithe I wote not, nor in their newe logicke haue learned as yeat so farre. The Ethnikes had a peniſhe propertie although they coulde in no wise abide the image or picture of Christ, to make yeat figures and pictures whereby to mocke and scorne the Christians. And is not this the exercise that yow put such of youre brethern to in mocking and scorning the catholikes, as being ignorant and altogether vnlearned arre for preaching or writing vtterly vnmeet? Doe yow not suborne thē to poison after this sorte such by the eyes, as they arre not able by the eares? with their wicked handes, which they can not with their doltish heades and foolishhe tongues?

*Petr. Crinis.
lib. 4. de
bonest.
disipl.*

*Howe the
heretikes
occupie
their igno-
rant and
vnlearned
brethern.*

Antichrist.

Hippolitus an auncient bishop, a learned father, and constant martyr, of whome S. Hierome maketh mentio in a booke intituled *De scriptoribus ecclesiasticis*: writing of the comming of Antichrist and of the ende of the worlde, hathe of him these wordes: ἀλλὰ τὰ ἱερὰ τῶν ἐκκλησιῶν, οἷς ἐπιμεροφυλάκων γενήσονται. καὶ ἐτίμωσιν σάμα καὶ αἵματι τοῦ Χριστοῦ ἐν ταῖς ἐκκλησίαις. ἐκείναις οὐκ ἀναφανίσονται: λειτουργία ἐσθίησεται. *Sed ecclesiarum aedes sacra tugurij instar erunt: pretiosumque corpus & sanguis Christi in diebus illis non extabit, liturgia extinguetur.* But the churches that is to saie, shalbe in Antichristes time like cotages, the pretiouse bodie and bloud of Christ

*He liued
in the ye-
are of oure
lorde. 120*

THE CONCLVSION

of Christ shall not be to be had: the sacrifice shalbe quite extinguished. Who is he that heareth this and seeth what yow haue doen, that can yeat doute whether youre doinges be lausfull, and yowe the foreronnors of Antichrist?

The Diuell.

*In Orat.
quam hab.
contra Iul.
Lib. 3. cap.
3.*

With the Diuel, to conclude, although by other diuerse and sondrie waies yow haue well testified youre agreing: yeat in my opinion in no one thing more, either often or evidently, then in that hatred that yow beare, and feare that yow seme to stande in, of Christes crosse. *Gregorius Nazianzenus* and *Theodorus* reporte bothe, that after *Iulianus* the emperour had renied his faithe, he kepthe companie with coniurours and forcerours. With whome chauncing to be on a time as a diuell was raised yp to doe some feate, being a fearde of that terrible and vnwoonted sight (more of a custome vsed in cases of feare when he was a Christian then for any deuotion) he made on his foreheade the signe of the crosse, where-apon the foule finde vanished awaie. How flie you I praye yow and youre companions from him, how seke you by all meanes to auoide his companie, how wary and circumspect be yow that yow entre in to no frendeship or acquaintaunce with him, whome yow once see demeane him selfe after this sorte?

Hethertoe touching youre agreement with the olde heretikes, with infidelles and Paganes, with Iewes, with Antichrist and Sathan: not so much I confesse as some other of greater reading had bene able to haue alleaged, neither yeat so little for all that, but that yow maie if you be not a lette to youre selfe, take some comoditie thereby.

For who

For who is there of yowe so euell aduised, or voide of grace, that looking on the one side to the olde heretikes, *Simon Magus, Aërius, Manicheus, Iouinianus, Vigilantius*, the Donatistes, the Arrians with the rest of that compaignie before rehersed: and finding that they haue heretofore bene noted by the doctours and auncient writers for heretikes, for molesters and troublers of the church of Christ, for maintening the same opinions and doing the same actes then, which yow bothe mainteine and doe now: and casting his eye on the other side to all such other heretikes as these latter times and daies of oures haue brought furth (the nombre whereof is infinite) and obseruing diligently, that what other heresies so euer they haue propre to them selues, be they Anabaptistes, be they Adamites, be they Libertines, be they Swenckfeldians, be they if yow list Dauid georgians, that yeat they agree neuerthelesse with yow in youre doctrine: what such man is there I saie, who weighing with him selfe all this, can thinke other then that he hath bene and is deceaued. At the leaste Mr. Iuell, if yow can not winne of youre selfe so to thinke: if you haue bene so long noosed in this swete compaignie that yow will nedes continue therein still: yeat blame not vs if when yowe denie the merite of good worckes with *Simon magus*: if when yow take awaie free will with the Manichees, barre the deade of the sacrifice of the church and suffrages of the lining, as did *Aërius*: if when yow denie the worshipping of sainctes with *Vigilantius*: we call yowe with *Irineus*, with *Epiphanius*, with S. Hierome and with S. Austē, heretikes. Be not offendid with vs if you goe aboute with *Iouinian* to compare matrimonie with virginie, to condemne

M.m. vowes,

THE CONCLUSION

yowes, to ouerthrowe fasting, if we vse S. Austens wordes spoken by Iouinian that did the like, and call yowe mōstres, and youre doctrine heresie. Take it not in euell parte if we note yow of sacrilege for pulling downe the altars, as *Optatus* did the Donatistes when they did the like: if we answer yow when in youre inuectiues against the blessed sainctes you call them with Iulian deade, that

Lib. 10. cōtra Iulian.

Sozomenus lib. 5. cap. 21.

The image of Christ placed by the Christians in the church the 1200. yeares ago.

Sup. Math. bomil. 54.

Epist. 186.

yow offende therein as *Cirillus* answered Iulian, when he so saide. If yow breake the image of Christ and tomble it oute of the church with the Ethnikes: bende not the browes at vs, if with the Christians we gather together the brokē pieces, and place it in the church againe. If yow scorne and laugh at vs for doing reuerence to Christes crosse, cite vs not to the long chappell in Poules, if we wepe for yow according to the counsell of *Chrysostome*, willing vs for men laughing in such a case, to wepe, as for them that be oute of their wittes.

To conclude, if yow thinke to continue in this companie, and yeate enioye the name of catholikes, beate with me if I vse to yow the wordes of S. Austen, in a cause not much vnlike by him spoken to the Donatistes.

The wordes are these. *Quæ est ista dementia, ut quum male uisum, latronum facta facitis, & quum iure punimini, gloriam martyrii requiratis?* What a madnesse is this quoth he, that being of euell liues as yow ar, doing the actes of theues as yow doe, and being therefore lafully punished, yow chalenge yeate the glorie of martyrs? What a worlde is this M. Iuell, that scowring olde heresies as yow and youre companions doe, doing the actes of heretikes, theues, paganes, Iewes and diuelles, yow yeate chalenge the gloriouse title of true Christians and good catholikes.

likes?

THE nexte cause hath bene, for that I finde in you- The. 9.
 rereligion no certeine rules or principles to builde vpon,
 but such as hauing hether to bene chalenged by all the
 auncient heretikes for theirs, maie welbe called starting
 holes for youre foxe the generation being sore pressed to
 flee vnto. For proufe whereof, graunte to an heretike
 those principles, which yow demaunde to be graunted
 to yow (of which these are parte, that nothing is neces-
 sarily to be beleuid and folowed as a truthe, but that
 which maie expressely be founde in the lettre of the scrip-
 ture, that of the sence of goddes worde and true meaning
 thereof there is no other iudge then the scripture it self,
 as of the which one place faileth not to expounde an o-
 ther, that Christes church is inuisible, with such like)
 and there was neuer yeat heresie so absurde, but that he
 wilbe able against yow and all youre companions to de-
 fende it. Whereas the catholikes on the other side haue
 for their parte such contrary groundes, as wherewith
 the auncient writers haue alwaies contended against the
 olde and auncient heretikes. For they saie with S. Basile, *Lib. de Spir-
ritu sancto.
Cap. 27.*
 that many thinges haue bene deliuered to vs necessary
 to be belened by Christ and his apostles, whereof the
 scripture maketh no mention at all. They teache with S.
 Austen as yow harde before in the first cause, that the
 church of Christ is visibie. And with him also they are *Cōtra Cres-
con Gram.
lib. 1. cap.*
 bolde to saie, that in doutefull questions arising apon
 the vnderstanding of the lettre, we must appeale to the
 churches determination. The. 10.

AN other reason (in the prosecuting whereof also I
 must craue pardon at youre hâdes if perhappes it chaũces

THE CONCLUSION

me to touche youre parson more neerer then yow woulde I should: remembring alwaies that *ea maxime sunt salutaria remedia, quae acerbissime dolorum faciunt*) is, for that youre doctrine being first grounde and then continually after supported and maintained by lies, it can by no meanes be that it euer should procede from the spirite of god. Which being the spirite of all truthe, hath no nede of the helpe of lyes to be vnderpropped withall.

Be not your lyes M. Iuell in slaundring of men, in false translations, in wronge allegations, vttered the rather to deceaue without cotatiōs, in mangling and tearing of the Doctours and Councells, as it pleaseth yowe and best maie make for your purpose: so manifest and to the worlde so well knowen, that theie can be concealed no longer? What opinion might thinke yow the Councell of late assembled (the moste vertuouse, learned, and wisest heades of the worlde) haue of yow and youre doinges, when in youre Apologie emongest so manie lies, theie founde that of all other moste grosse and impudent, in which yow sclaundred so wickedlie, the flower of this age *Hofius* the Cardinall? What maie youre owne countrie men thinke of youre religion, when to place it the more easely there, yow feined (as I noted before in comparing yow with the Donatistes) that the catholike bishoppes had consented to the banishing out of the realme the pope and his auctoritie? But hereof I forbear to write anie more forasmuch as it hath by me already bene sufficiently vrged. Onely of this I can not but warne yow mine owne deare countrie men, to take good hede, to haue alwaies a diligent eye to this lieng and fittell generation, and to thincke euer with youre selues that they who

they who in thinges so euident and manifest, done at home euen at youre owne noses, haue not refrained so impudently to abuse yow, will make no curtosie, or haue any conscience in thinges more more secrete or priuey to do the same. And therefore maruell not by the waie, that M. Haddon hath borne *Hieronimus Osorius* a straungier, a Portugall, a man ignorant of oure affaires in hande, that religion was not altered in this realme, *nisi conspirantibus ecclesia proceribus*, but by the consente of the bilhoppes: or that he made him of oure abbayes this accounte, that they were distributed, *pios ad vsus scholarum, Academicarum, & Zenodochiorum*: to the godlye vses (that is to saie) of scholes, of vniuersities, and hospitalles.

M. Had-
don.

That the pope for a certeine ordinarie tribute to be to him yearelie paid, giueth his priestes free licences and dispensations vnder his greate seale openly to kepe concubines without controllemēt, is it not an abhominable lie? Of that reuerende olde man, and greate learned clerke M. Doctour Clement, whome in youre Apologye yow haue also to the worlde moste shamefully sclaundred, what shall I heare speake? seing that he religiously denieth that fact, which yow barely without proufes, without witneses, laye to his charge. Which deni- all of his I doubt not, shall emongest the better sorte be taken, to be of as greate force against youre false and vn- true reporte, as was the answer of *Aemilius Scaurus* that noble Romaine, made in fewe wordes to the long and odious oration of his infamouse accuser *Varius Sucionensis*, yttred before the people of Rome in these wordes. *Quirites, Varius Sucionensis ait, Aemilius Scaurus negat: vtri creditis?* That is to saie. *Varius Sucionensis* O ye Romaines

Valer.
Max. lib. 3
cap. 7.

M m 3 affirmeth

THE CONCLVSION

affirmeth, *Aemilius Scaurus* denieth: whether thincke you it best to beleue? The which wordes were no soner spoken (so well were their honesties bothe knowen to the people) but he was with greate applause of the commons pronounced innocent, and his aduersarie cōdemned in his owne action.

If to establishe youre doctrine yow vse thus to slander and belie the aduersaries thereof, two things will folowe thereapon. First that yow shall take from vs all manner of merueile, why yow so falselie reporte the olde fathers, who were to this worlde so manie a hundred yeare sence deade, seing that euen of them who be yet a liue, whose bookes and tongues, whose bodies and whole liues manifestlie beare witnesse of the contrarie, yow doe the like. And secondarily yow shall giue men occasion to thincke, that such doctrine is verie weake, the which to be vnderpropped must haue such staies.

What shoulde we iudge of youre translation of the holie scriptures, who turn the worde *idolum*, or *simulachrum*, in to the worde *imago* an image, and this forsothe to make vs beleue, that all the passages of scripture that speake against the heathen and Gentils Idols, speake also against the Christians images: as though betwene an idoll and an image there were no difference at all. What ment yow but to bring the ordre of priestehode in hatred, when in all places of youre Englishe bibles, where priestes haue bene praised, where anie thing soundeth to their commendation, yowe call them ministres abstaining vterlie from the name of priestes, whereas contrarie wise where their behaueor hathe bene euell, yow spare not that name but vse it frelie. *Castalis*, whose translation of

tion of the bible is so well liked by youre parte, when he
cam to that place in the ghospell *Dic ecclesia*, tell the church:
so odious a thinge was in his eares the name of the
church, that for the worde church, he gaue the worde
Reipub. cōmon welthe. Much like honestie showed another
of youre cōpanions, in translating the Grieke writer
of the ecclesiasticall historie *Socrates*. Who making men-
tion of certeine lettres sent by *Iulius* then pope, to the bi-
shoppes assembled at Antioche, wherein he reprehēdeth
them, that contrarie to the canons and rules of the church,
theie had holden a Councell not calling him thither:
whereas by the order of the church, there maie be
no Councell kepte withoute the auctoritie of the B. of
Rome: He turned the wordes (there maie be no lawes
made or no councell holden) into these, there maie be
no churches consecrate without the B. of Romes aucto-
ritie. Which wordes if they had bene so, had giue yet no
small preeminence to the B. of Rome, for whose licence
to consecrate a church, theie shoulde be faine to runne
from the fardest parte of the Easte church to Rome in
the west. But seing this coulde by no meanes be the min-
de of the author, who in that chapitre mencioneth not
one worde of the dedicating of anie church: and that
the complaint of the bishop had bene moſte childishe
and without all witte, to haue saide that theie had done
euil in not calling him to their councell, because by the
canons without his auctoritie there mighte be no churches
consecrate, and that also thereof he him selfe coulde
not be ignorant: it must necessarilie folowe that he did
it of wicked malice.

Math. 18.

Musculus.

Socrates.

lib. 1.

Cap. 17.

In youre doinges and allegations M. Iuell, is your fa-
the tro-

THE CONCLUSION

Steulin
Gardiner
B. of vvin
to misre-
ported by
M. Iuell.

fol. 71.

the trowe yowe and dealing any better? No truly. For if it had, neuer woulde yow so falsely and vntruly haue alleaged the wordes of that excellent and learned bishop of blessed memory, Steuin Gardiner B. of winchestre, vpon whome in youre replie to M. Doctour Cole yow father these wordes, as writtē by him in his booke called *Marcus Anton. Constantius: Quod ait panem in sua substantia vel natura manere, vel substantiam sentit Accidente vel natura proprietatem*: and calle it a strange phrase of speache to say *Substantiam accidente*, as truly it had bene if he had either so saide or written. But because he did neither, yow haue well signified to the worlde, that it is no newe or straunge thing with yow, to carie aboute in youre vnquiet head a liaeng sclaunderouse tongue. The wordes of the bishop entreating of the place objected by the heretike out of Gelasius are these: *Quod addit in sua substantia vel natura manere*: (he meaneth *panem & vinum* which wordes go before) *vel substantiam sentit accidentium, vel nature proprietatem*. The which how farre they differ from youres all men may see, and youre selfe can not be ignorant. This manner of dealing, to laie to the catholikes charges wordes that they neuer spake, vsed long ago *Celsus* the heretike, as *Origene* reporteth of him.

The coun-
cell of
Carthage
mangled
by M. Iu-
ell.

cap. 47.

But to let this passe, if yow had ment (which of all other in goddes matters especially yow ought to haue done) to deale plainely, simply and vprightely, woulde yow euer haue brought ageinst the reading of sainctes liues in the church, the third councell of Carthage? Woulde you haue alleaged the first parte of the canon: *Placuit vt prater scripturas canonicas nihil in ecclesia legatur*, that is: we haue agreed that nothing be reade in the church besides the cano-

the canonically scriptures, and haue leste oute the last, *Sub nomine diuinarum scripturarum*, vnder the name of holie scripture? Wherebie might haue appeared, that the scope of those fathers gathered together in that counsell, was not to banishe oute of the church the legendes of sainctes liues, but to agree vpon such bookes of holie scripture, as (the auctoritie whereof being oute of doubt) theie woulde haue to be readen in the church for scripture and no other. And therefore in that canon, we finde named for canonically scripture to be reade in the church, the bookes of the Machabees, the epistle of S. Paule to the Hebrues, and also that of S. Iames, although theie be not enrolled in youre register of Geneva. And that this counsell ment nothing lesse then to forbid the reading of sainctes liues in the church, the other wordes that folowe, if yowe had not guilefullie suppressed them, woulde well haue declared: where the same counsell by expresse wordes permitteth, that yearelie on the martirs daies, their liues maie be reade in the church.

Thus plaide yow before with the decree of Anacletus, excepte yowe will saie that there yowe cut of the first parte, and here yowe left oute the last. Thus alleaged yow corruptlie the wordes of *Leo* his epistle; which being that the prieste maie celebrate Masse, offer the sacrifice, because yowe woulde not haue those wordes sticke in youre readers teethe, yowe wer so bolde to change with him, and as the englishe prouerbe hath, to steale a goose and sticke in her place a fether. Whereas for those wordes yowe saie, that *Leo* permitteth the prieste to minstre two or three communions in one daie.

Anacletus
guileful-
ly allea-
ged.

Epist. 81.
ad Dios-
cor.

Leo falsi-
fied by M.
Iuell.

Theophil.
Alexandr.

Thus till yowe coate the place where yowe finde

N n

those

THE CONCLVSION

those wordes will we saie that yowe haue sarued *Theophilus Alexandrinus*, as before in the article of communion vnder one kinde I haue noted. Thus alleaged yow once in a sermon that yow made in S. Peters church in Oxford in the Lent, a saing of S. Austen for the mariage of votaries: then which neither he, nor all the other fathers that euer wrote, haue or can speake more directlie ageinst them. And yet yow (so cunning a Maister yow ar in youre arte) made it iust to serue youre purpose. For whereas S. Austens wordes ar these:

*August. de
bono vidu-
it. cap. 10.*

Quapropter non possum dicere a proposito meliori lapsus si nupserint feminas, adulteria esse non coniugia. Sed plane non dubitauerim dicere, lapsus & ruinas à castitate sanctiori quæ vouetur Deo adulterijs esse peiores. that is: wherefore I can not saie that such women if theie fall from their better purpose and marie, that this is adulterie and not mariage: but this I dare be bolde to saie, that the falling and sliding awaie from holie chastite vowed to god, is worse then adulterie: yow deuide the sentéce iust in the middest, and where he saith that he cā not calle such mariages adulterie, that swete soppe yowe keepe for youre owne toothe: but that which foloweth, that he dareth be bolde to call such manner of dealing worse then adulterie, that sower sauce yow make no mention of at all, but leaue it to such scrupulouse consciences, as will not breake their fast with youre deintie delicates.

Thus much touching youre vneuen dealing in Christes cause. Whereof I can saie no more, but hartelie praie to god that bothe yowe and as manie, take youre parte maie earnestlie repent and be hartely sorie therefore.

The 11.

Y O V R E rebellion, and open war proclaimed agenst
youre

youre prince, your sackings his townes, your robbing his
treasour, your murdering his people, youre preachers
riding with their pistolettes at their saddle bowe, encour-
aging their souldiors to this holie battaile against their
owne kinge: What is it elles then a moste strong reason <sup>Theodo-
rus Beza.</sup>
of the naughtines of your religion? seing that in all the
course of Christes ghospel hethertoe, we neuer coulde
finde anie one such exaple of Christe or his Apostles to
be folowed. So that no lesse was it trulie then merilie
saide of one, that how euer S. Paule and Beza agreed in
other thinges, yeat herein theie were far wide, that the
one conuerted the Gentils by epistles, the other labou-
red to peruerte the Frenche men by pistolettes.

LAST of all, beside the causes and reasons before ^{The. 12.}
alleaged, confer I beseeche yow with your selfe the pre-
sent state wherein we nowe liue, with that of oure forfa-
thers, not yeat fullie fortie yeares ago. So shall yow I put
no doubt, seing the effecte that bothe the doctrines ha-
ue wroughte, be able a greate deale the better to iudge of
the goodnes of the same. Beholde if yowe can for teares,
the miserable face of youre natieue countrey, sometimes
(so long as it had not yet tasted of your wicked and poi-
soned doctrine) to the moste flourishing common weale
in the whole worlde nothing inferior. The subiect in
those daies loued his prince with feare, and feared him
with loue. The vassall was to his lorde loyall, the ser-
uant to his master obedient and faithfull. Euerie man
helde him content with his vocation, no man was cu-
riouse to meddle in an others. Charitie, simplicitie, so-
brietie, so reigned vniuersallie, that of vs that time might
wel be called, the golden age of which the poetes drea-

THE CONCLVSION

med. But oh lorde god, after that olde serpent who neuer since the beginning hath ceased to practise and exercise his hatred towards mankind, had nowe infected vs once againe with a newe apple: after that first Luther, and then Caluin had set their feete on Englishe ground, it is a worlde to see howe sodenlie all thiese thinges wer changed, and as theie neuer had bene turned vpside downe. The loue that was so loyall of the subiect, turned into seruile feare, and treason as occasion serueth: the faithe of the vassall or tenaunt to his lorde, in to fraude and disceite: the obedience of the seruant in to cōtempt: the quiet contentation of euerie man with his owne calling, in to that busie bodie curiositie in other mennes matters. Finallie, enuie and malice haue taken vp charities place, fraude and sotteltie, simplicities, and vice dwelleth where vertue was wont. Yea euen yet, of this will all men beare me witnesse, if anie sparckle of this good ordre remaine, with them it is to be founde which hate youre doctrine moste.

That such a chaunge in oure manners hath chaunced, youre selfe well I wot the thinge is so plaine can not denie. Hereapon will yowe demurre with vs, that your doctrine hath not bene the cause thereof, and that I vse a *paralogismus, à non causa vt causa* to deface yowe with all.

The contrarie hereof shall appeare by examining in fewe wordes some such partes of the same, as I doubt not haue wrought this chaunge. Yow teache that man is from the beginning predestinate by god, to be either saued for euer or eternallie dāned, and that this ordre once taken, doe what he will to the contrarie, liue he neuer so vprightlie on the one side, or lose he the bridle to
all mis-

all mischief neuer so much on the other, that yeat finally, his vertuous life that is yow saie so predestinate to be damned, shall not be able to defend him therefro, no more the th' others wicked behaueour shall haue the power to remoue him from the glorie of heauen prepared for him. On this foundation thus once laide, yowegrounde another absurditie, and to mainteine the first yowe teach, that man hath no free will to choosē either good or bad, but that all that he dothe he is forced to doe maugre him selfe, be it righte or wronge, lausfull or vnlausfull: if it be good, to satisfie the eternall decree, that he maie be saued which dothe it and is predestinate theretoe; If it be euell, that it maie likewise be a meane to wardes his damnation prepared for him. And as one inconuenience is comonlie the mother of manie, to mainteine this yowe ardriven to mounte one degree higher, and with Melancthon to saie, although he afterwarde recanted the same, that god as in the good man he is the author of all good: so in the euell he is the worker of all euell, not saith he permissiue by suffering them so to doe, but potestatiue, even by his owne power and working: and so by iust consequence to affirme with your maister Calvin, that god is the author of their damnation who are damned, as in his Institutions is to be seene.

*In Comen.
in epist. ad
Ro. prioris
edit.*

*Lib. 3. cap.
23.
Sect. 4.*

Yow teach also that by onelie faithe we be saued, that we must here in this worlde take oure selues alwaies for certeine of goddes grace and fauour, without anie manner of doubte or mistrust whether we be in the same or no, that good worckes such as god giueth vs the grace to doe, merite to wardes oure iustification nothing at all, with suchlike. The catholikes on the other side

THE CONCLVSION

Genes. 4. teache the people, that theie (notwithstanding goddes predestinatiō of the good, and his prescience of the damnation of the euell, and reprobate) take neuerthelesse good heede to them selues, and walcke vprightlie in that vocation whereunto god hathe called them, seing that there is none so reprobate in goddes forfight, that maie not so behaue him selfe by gods asistance, that he maie be saued (as the mōthe of almightie god when he saide to cursed Cain: If thou doe well shalt thoue not receaue well most plainelie do the witnes) nor anie so predestinate, but that he maie so ordre him selfe that he maie not be predestinate, and so be damned. The catholikes teache that man hath giuen to him by allmightie god free will, either by the embracing of his grace freelie offered to all that demaunde the same, to be a worcker with him towards his owne saluation, either elles by the refusall thereof, to chose eternall dānation. This confirme theie by the example also of Cain, who notwithstanding his being in goddes sighte from the beginning a reprobate and cast awaie, yeat to declare that that forknowledge worcked no constreint, almightie god saide in expresse wordes, that th' appetite of sinning was in his power, and that he shoulde be hable to rule it. Theie teache that all goodnes what so euer it is commeth from aboue, giuen to man for the calling and praieng therefore, that all euell is of oure selues, by assenting to the diuells malicious suggestions. Theie teache with S. James the apostle, that faithe withoute worckes is vaine and to no purpose, that faithe must ioine with worckes by meanes whereof it is made perfect, that man is not iustified by faithe alone. Theie teache that so long as we be pilgrimes

grimes and trauailers in this miserable life, we maie not sit vs downe and make oure accompt, as though we wer certeinlie sure that we shalbe saued, but that we must still labour and worcke oure owne saluation *cum timore & tremore*, with feare and trembling: Theie teache men that for their sinnes theie must not onelie lament and be hartelie sorie, which yow saie suffiseth, but that if time also and leifor theretoe serue, theie must take by penance, vpon them selues vengeance as it wer therefore. Theie teache also with S. Austen, that to confesse oure sinnes to god onelie is not ynoughe, but that we must laie them also in the lap of the prieste, a mortall man and a sinner, as greates perhappes as we ar. And this remission of sinnes by confession and penance, doe Origen and Cirill call a harde and a peinefull waie. And trulie so is it, and so shoulde it be, and all yeat little ynough, and a greates deale to little toe, to bridle that wilde and vntamed nature of oures from sinning.

Philip. 2.

De visitat.
infirm. lib.
2. cap. 4.In Lentic.
homil. 2.

Now see yow I doute not M. Iuell, whose doctrine hath wroughte this disordre in the worlde, or if yowe doe not, listen I beseeche yowe a little to youre fellowes disputing after this sorte vpon their maisters good instructions, and I trust yowe shall. If we be so predestinate (saie theie) to be saued or damned, that by no meanes it can be otherwise: if good worckes be nothing auailable to the doers: if onelie faith doe iustifie, then let vs cast them at the papistes heades that teache them. To what ende serue theie that neither can (in Christes death) saue vs from hell, nor helpe vs to heauen? Or whie labour we at all to doe well, if we haue not oure will free to be the worcker thereof? If sinne be so easelie forgiuen,
as oure

as oure maisters beare vs in hande: if one thought serue vs to repent our life: if penance be nedelesse: if we nede not to confesse our sinnes to the prieste (which onelie thing made vs for worldlie shame full often to forbear the doing of manie a horrible crime) then will we suerlie forbear no ynche of our pleasure whilest we ar here: then will we score on goddes mercie, and recon with him for all at the last.

Thus much although theie saie not in expresse wordes, yet speake theie in their wicked deedes. And therefore seing in the comparison of these fewe pointes betwene yow and vs, I finde so manie occasions given by youre doctrine to this disordre: seing there be no such to be founde in oures, but that contrariewise all that we taughte and yowe woulde ouerthrowe, tended to the contrarie: I can saie no more, but to me it semeth a cause sufficient to abhorre the same.

These be the causes that haue kepte me in the catholike faithe, these be theie that maie iustlie call yowe thither againe from whence yowe ar strayed, and will I nothing doubte if yowe faile not to youre selfe. For true it is if yow will but make an exchaunge of pride with humilitie, if yow will laye downe that proude pecockes taile of youre, esteeme youre selfe somewhat lesse (and other men somewhat more: yow shall easely gaine againe that quiet hauen of Christes church, from whence the blustering tempestes of pride droue yowe in to the maine sea and daungerouse goulf of heresies. Be not ashamed yow which haue hethertoe kepte companie with wicked heretikes, to folowe in youre returne the example of some droncken soule, who hauing perhappes in his dronckennes leaped

nesse leaped some daungerous leape or passed some other notable perill, which no man hauing his right wittes woulde haue doen, in giuing the aduenture whereapon the oddes was greates that he shoulde haue miscaried: being broughte by his frindes on the morowe, sobre to the daunger that he escaped the night before being droncken, and tolde of his aduenture: first listeth vp his hart and handes to almightie god, whome he thanketh most humbly for the preferuing of him from so imminent and present a daunger, nexte he maketh an earnest and solemne vowe, to vse after that such temperancie and sobrietie, as he will neuer by the contrarie minisre anie occasion to fall in to the like.

If yowe had not bene as droncken M. Inell with pride, as euer was anie with wine, woulde yow one amongst so manie of your side, haue made this chalenge, which of the rest none woulde attempt to doe? woulde yow haue euer called it blasphemie to saie that Christe is in the Masse offred vp to god his father, which S. Austen affirmeth, and Chrysostome saith that Christe comaunded to be done? woulde yow haue euer alleaged this weak and feble reason to haue proued youre saing, because contrariwise Christe presenteth vp vs, and maketh vs a sweete oblation in the sighte of god his father? whereas yowe finde in S. Austen, *Sacerdos est ipse offerens, ipse & oblatio*. Christe is the prieste him selfe which offreth this sacrifice, and the oblation which is offred: and in Chrysostomes Masse, *Tu es offerens & oblatio, suscipiens & distributus*. Thow art he which offrest and art offered, which receiuest, and art distributed. By which places it appeareth, that it is no such absurditie as yow woulde haue it to see

*De ciuit.
dei. lib. 10.
cap. 20.
Homil. 24
1. Cor. 10*

*De ciuitat.
dei. lib. 10
cap. 20.*

O o

me, that

THE CONCLVSION

me, that Christe shoulde in this sacrament bothe offer and be offred,

This being therefore a cleare case, that yow haue showed your selfe in this chalenge of youres, a man if not dronken, trulie starcke mad: loke on the daungers that in the meane season by the goodnes of god yow haue bene preferued from, looke I saie vpon and beholde that despite in to the which with so manie heretikes before yowe; had not the mercifull hande of god staide yowe and holden yow vp, yowe had long ere this fallen. Thancke him of his goodnes therefore, which hath so mercifullie borne with yowe, and not taken yow as he mighte if he woulde at the worst. Propose for the loue of god with youre selfe, neuer hereafter to commit the like (I wot not whether to call it) either droncken or frantiecke parte.

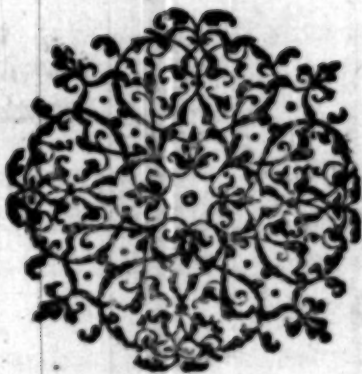
If the causes aboue reherfed doe nothing moue you thereto, if the feare of god, if your owne cōscience picke yowe not: let yet this persuaide you to leaue those vaine bragges (at the which youre friendes blushe, wise mē laughe, and the aduersaries of youre doctrine them selues vtterlie contemne) at the least, for that youre impudencie being discovered, your credite is lost and youre estimatiō gone, so that ye shall but waste wordes in vaine, which euell spent might better be spared. Crie oute as *Dioscorus* that heretike did, being condemned by the councell of Calcedon as longe as yowe list, euē till youre uoice if you will faile you: *Ego testimonia habeo sanctorū patrū, Athanasij, Gregorij &c. Ego cū patribus cijcior, Ego defendo patrum dogmata, non transgredior in aliquo.* I haue for my parte the testimonie of the holie fathers *Athanasius, Gregorius*. I am cast out with the fathers: I defende their doctrine: I violate no
parte.

parte thereof. Brag with Eunomius the heretike that yowe square all youre doinges by the aunciēt tradition and doctrine of the fathers: yet when yowe haue all doen, yowe will be taken for an heretike as theie were, and in calling them youre fathers that neuer could abide the sighte of that malignant church the strompet youre mother, and in refusing them which in deede begot yowe as before in the righte cause it appeareth, to haue proued youre selfe an impudent lier on the one side, and an vnnaturall childe on the other.

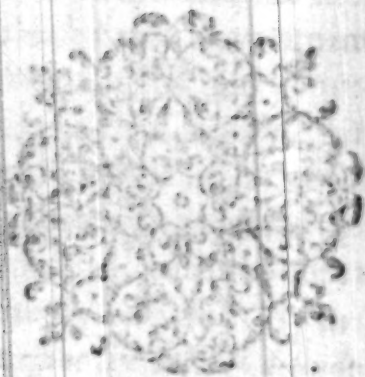
*East lib. 1.
Apolog-
tic aduers.
Eunom.*

(i?i)
FINIS.

O o 2

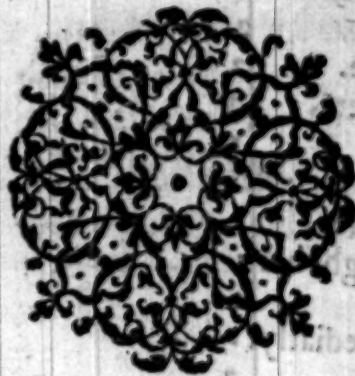


Cunnerus Petri, pastor Sancti Petri Louanij.
9. Iulij anno 1564.



Faultes committed in the Printing.

The leafe.	The fide.	The lyne.
2 Country self. reade countrye it self.	2	5
7 V Vordly. V Vordly.	2	28
8 Interpretary on. interpre- tation.	2	16
8 Hereafter. hereafter.	2	22
15 Lest. lefre	1	8
22 alnver. ansvvere	1	25
24 Ecclesiastica. ecclesiastica.	2	24
24 Them. those	2	30
29 Cuhche. churche.	2	24
31 inrerpret. interprete.	3	31
32 Interpretation. interpretation.	1	30
43 Infideles. infidelles.	1	9
45 Might not be. might be.	1	3
54 strog. strong.	2	7
55 Immedatly. immediatly.	1	4
65 thicke. thincke.	2	26
66 And. An.	1	15
90 Paiers. praiers	1	17
101 Tarito. tarye to	1	30
134 acerbissimem dolorum. acerbissimum dolorem.	2	3
136 Subsistentiam. Substantiam.	2	8



CHANDLER

1811

1811

1811

1811

1811

1811

1811

1811

1811

1811

1811